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UNITY

Freedom, Fellowship and Character in Religion.

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UNITY

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Editorial.

ALL felt the absence of the sick secretary, whose resignation had been accepted by the board of directors last February, but who, so last accounts say, is coming home this month in a much stronger condition, feeling the beneficial effects of his long rest and stay in a milder climate. His report was listened to with deep interest and grateful remembrance of his devotion to the labors he has been compelled to yield to other hands.

A TENDER and solemn hour was that given to a memorial of those who had died since last we met. Miss Tupper spoke appropriately for Henry Doty Maxson, and Mr. Hosmer for E. C. L. Browne. Gentle and brave men, both; clear-eyed, and faithful to the last limit of their strength. Each one not lightly forgotten. Each one, to use another's words, strove to be something to somebody else, rather than to make others something to him.

THE senior editor of UNITY left the city Friday afternoon, after the exhausting labors of Conference week, to preach in Germantown the 22nd, proceeding thence to Boston and the anniversaries. He and Mr. Hosmer, together with Miss Hultin, who also goes as a delegate to the Women's Alliance, representing the W. W. U. C., were appointed delegates to the A. U. A. Mr. Jones will read a paper on "The Uncalculating Soul" at the annual session of the Browning society, of which Dr. W. J. Rolfe is president, and that pioneer in Browning work in Chicago, Mrs. Marean, is secretary. He will be absent from his pulpit two Sundays.

THE presence of that leader of thought as free as it is reverent, Mrs. Ednah D. Cheney, was an inspiration and a benediction. Mrs. Cheney was in the city in attendance on the Federation of Clubs the week before, and the Women's Conference was fortunate to persuade her to remain over and give her paper on "What shall we ask of Religion" at its morning sessions. It was a noble appeal for religion that should teach us the meaning of life, which can do this only by interpreting the term and all its accompanying words and phases in the light of the most advanced scientific thought, and in a broad and loving fellowship that includes every earnest and aspiring soul, whether distinctly labeled with a religious appellation or not.

A PLEASANT feature of our Conference this year was the reappearance of so many of our churches which have been unrepresented of late. Whatever difference of personal opinion there may be between the more and the less radical wings of small denomination we are surely all moving the same way—out of bondage into freedom, out of darkness into light, out of a narrow into a broader and more universal idea of religion; and though we can not march abreast we can certainly muster once a year for mutual help and cheer. And UNITY welcomes right cordially the young soldiers who have taken the places of those who from various circumstances are no longer so active in the work, and whose aid is so hopeful of good for the future.

THE women's meeting received added interest and meaning in the presence of a delegate from the New York League, Miss Isabel Chapman, who read the secretary's report of last year's work of that large and efficient body of liberal women. Miss Chapman brought a cordial greeting from the eastern society, and spoke of the pleasure its members had received in the visits of some of the western women, especially in the fraternal word and presence of the women of the pulpit, Mrs. Wilkes, Miss Hultin, Miss Bartlett and Miss Tupper. "Miss Hultin has made a strong bond between the League and the Women's Conference," she said. We hope the latter organization may never have a meeting without the helpful word and co-operation of the women of New York and Boston. In no other way can geographical distances be diminished and sectional ignorance and misunderstanding on both sides be destroyed.

THE sermon by Rev. C. F. Bradley was one of the strongest we have ever heard before the Conference. The subject of "A Living Church" was illustrated in an original way by the figure and fact of a fossil. The fossil was a brooklet, containing the covenant and membership of old Dr. Hawes's church in Hartford, Ct. The ethical vitality of Calvinism was eloquently emphasized; and the need in our time of a changed ethics charged with the same earnestness and power. We hope this unique presentation of a living topic may find its way into print.

THE following ministers were present at the Conference, most of them taking active part in its sessions, on the floor or platform or in the committee-room: We fear the list is not quite complete, and crave pardon of those whose names are left out:

Jones, Gannett, Hosmer, Learned, Forbush, Sunderland, Milsted, Roberts, Crothers, Grumbine, Buckley, Duncan, Bradley, Van Roy, Powell, Wilkes, Tupper, Bartlett, Gibb, Hultin, Pierce (Mr. and Mrs.), Blake, Fenn, Judy, Loomis, Secrist, McDougal, Penney, Lyon, Root, Gould, Hugenholtz, Benwell, Townsend, Freeman, Hirsch, Miller, Grant, Moses, Covell.

THE address of Mr. Roberts of Kansas City, was full of weighty and pregnant sentences. "The liberal church is not an institution but a destiny," was one. In his discussion of the liberal constituency Mr. Roberts made an eloquent appeal for a ministry too intent on preaching a gospel in accord with his highest convictions to be anxious about a constituency. His words on this point were somewhat misunderstood, we felt, by those who followed him. Mr. Roberts has probably as strong a desire for companionship and a fair hearing of the liberal truths it is his mission to teach as any one else; his argument was simply that these are not fit motives to enter into the decision of a minister's methods. Let him give his best to those who come to listen, and the question of a constituency will take care of itself. Many of the most honored preachers of the Word are men who in their lifetime were able to win but a small following, and were obliged then to gather it from the unchurched masses.

CHICAGO does not easily yield its own, and no one received more loving welcome to the Conference than our old friend and fellow-worker, Emma Endicott Marean, who reported the proceedings for the *Register*. Mrs. Marean reached the city a week in advance of the anniversaries, being one of the visitors at the Federation of Clubs, and will extend her stay until the 28th. She has hosts of warm friends and admirers who are vieing with each other to secure a portion of her time and to extend her a true Western hospitality. The pastor of All Souls, in introducing her among the speakers at the women's symposium Sunday night, after the Federation, spoke of her as one still belonging to its most prized membership, and Mrs. Marean's remarks were a happy response to this sentiment. Wednesday, the 25th, the Women's Club at its last meeting of the club year made her its special guest. She takes a hearty God-speed back with her to Cambridge, and we count on her as one of the most active agencies for spreading better acquaintance and sympathy between the two sections, a representative of the best on both sides.

IT WAS matter of regret that Mr. Mann was not able to be present and read his own paper, on "Difficulties in the Way," in the symposium on "Missionary Problems." It was, however well presented by Mr. Root of Grand Haven. Mr. Mann thought his was the easier task of fault-finding. The Unitarian minister in the West finds among other discouragements that longitude has too much to do with the religious convictions of people. Men and women who were good Unitarians in the vicinity of Boston become Episcopalians or Universalist under the harder conditions surrounding a liberal movement in Nebraska or Dakota. Then Mr. Mann would not have the missionary use a written sermon. He is very certain the apostles did not read their sermons; but we submit that the record of all their spoken discourses shows them to be of admirable brevity, a virtue which the easy extempore speaker does not always possess. We suspect if the missionary only have Mr. Mann's primary qualification, an idea of which he is thoroughly possessed, it matters comparatively little whether he read or speak it to his listeners. Mr. Mann, we believe, generally reads his sermons, and is, therefore as good an illustration as we need seek.

THE visit of the Rev. W. H. Lyon, of Roxbury, to our city at this particular time was fortunate and timely. The first object of his coming was to inquire into the objects of the World's Religious Congress, with a view to reporting back to the National Council and the American Association on the desirability of holding the next National Conference in Chicago. Mr. Lyon met with the committee on the Unitarian Congress, at which meeting it was voted to ask the Council to the Conference to suspend its regular session next year for the purpose of joining it in an international congress. A full report of this meeting will appear in our next number. But Mr. Lyon's visit was especially fortunate for us, and he has said, for himself, in being timed at our anniversary season, enabling him to study western conditions and methods of work in near contact with our most active workers. Though space was reserved for him on the programme, circumstances prevented him from speaking except at the banquet on Thursday evening, where he gave us his word of friendly greeting and farewell. We shall look forward to renewing acquaintance in '93.

AN interesting correspondence between Emerson and Thoreau is published by Mr. Frank B. Sanborn in the current number of the *Atlantic*. Mr. Sanborn expresses his surprise that so little space is given to the relations of these two men in any of the Emerson biographies, even in Mr. Cabot's, the most complete. Certainly the letters, as they here appear, the first installment, seem worthy of attention. They show the close familiar place Thoreau held

in the hearts of all the Emerson family, notwithstanding he, according to his own confession, did nothing to earn it in a practical way. "I have been your pensioner for nearly two years, and still left free as under the sky. It has been as free a gift as the sun or the summer, though I have sometimes molested you with my mean acceptance of it,—I who have failed to render even those slight services of the *hand* which would have been a sign, at least; and by the fault of my nature have failed of many better and higher services." But his hosts seem to have found their own compensation. Mrs. Emerson writes to her husband expressing her growing love and esteem of their guest, and each sometimes pieced out the other's letter's to the absent friend and husband. Altogether the relation here revealed seems to have been quite ideal in the absence of small or fretting claims on either side, the conversation of minds equally high, noble and self-sustained.

The Fortieth Year.

Another session of the Western Unitarian Conference and its associate organizations has passed. Three days in attendance in the conference room with its intense enjoyments, high anxieties, noble utterances, encouraging contests, has become a part of the lives of those who participated. These sessions are now a part of the history of that movement towards which the eyes of the thoughtful are turned to see whether it is to be equal to its opportunity; whether it is to become the leader in action, as it has these many years aspired to lead in thought. The attendance, all the external signs, were of the most encouraging and hopeful kind. The three societies came into the meeting with a balance on the right side of the ledger. The attendance was larger and more general than has ever been known before, about fifty ministers being in attendance in one capacity or another. The discussions were of a high order and the programme was carried out with but a single omission, caused by the absence of Mr. Mann. The attendance, notwithstanding the inhospitable weather, was continuously large. The banquet at the close was a happy and triumphant innovation. The wit and earnestness that combined in the leadership of the toastmaster, Mr. Hosmer, was enjoyable and memorable.

But this Conference will pass into history for far more than a gathering distinguished by the above characteristics. Another unexpected challenge to important legislation and to the discussion of high distinctions, and considerations was precipitated upon us. As in St. Louis in 1885 and in Cincinnati in 1886, Mr. Sunderland came into the Conference with propositions that demanded careful handling and deserved deliberate discussion, but which were pressed through, which ought to have been deliberately considered. The details of the discussion and the principles involved therein we trust will be made intelligible to our readers in the reports which will appear elsewhere. We content ourselves at this time with saying that the Conference was invited to secure apparent harmony and promised co-operation by simply pledging its general aim to be "to promote a religion in harmony with the preamble and statement" set forth in 1857 and published as Tract No. 17. This request came from some of those who left the Conference on account of declaration of open fellowship at Cincinnati. Their presentation of the condition of their return was frank, cordial, open and manly. Others threatened to withdraw if the terms were not accepted. The hesitation in accepting the same was characterized by an equal desire to secure that boon of good fellowship, if it were possible, without the sacrifice of that higher boon and rarer achievement, particularly in religious organizations, clear utterance and intellectual integrity. Once more the Western Conference has had to face the high alternative, as it seems to us, of standing by a principle clearly uttered in an unequivocal way, and perpetuating strained relations with beloved comrades, or accepting the proffered hand by a temporary, if not a permanent, obscuring of the nice distinction and the high discrimination which were so jealously guarded in 1887. The "statement of things commonly believed," then uttered with caution subordinated to the ethical preamble, declared that no doctrines whatsoever, should interfere with the welcome to the lovers of truth, righteousness and love, were at this session, with a hesitation and protest elevated to an equal position with the preamble, both together made to index the aim and purpose of the Conference in its working capacity.

The adoption of this resolution which was accomplished by a vote of forty-two to twenty-eight. Most of those who voted for it did so on the express interpretation that it produced no change of relation, no limitation or contradiction to the Cincinnati preamble, and no greater exaltation of the "statement of belief" than was meant in 1887. To others on both sides it seemed an introduction of a theological element into the declaration of the Conference, which before it did not contain. To the Conference was offered once more those blessed but often ensnaring temptations, to secure *fellowship* at the cost of *clearness*, *co-operation* at the price of the sacrifice of *prophetic distinction*. We do not wonder that, after these six years of lonely strain, some few chose, as it seems to us, to violate logic rather than to violate comradeship. To our minds, the vote taken did carry a significance beyond that understood by many who voted for it.

But it was a pleasure to be beaten by so credible and noble a motive. It remains to be seen whether this action will carry still the old flag, and whether the noble struggle will mark a still more heroic era in the Western Conference, or introduce an element of good-natured complacency and a nerveless adaptation which can but pave the way to an increase of numbers without a corresponding increase of spiritual potency. Through the columns of UNITY, as on the floors of the Conference, we desire to reaffirm our loyalty to the Conference, and will rejoice in the opportunity of standing with it and in it for the purpose of interpreting the highest notes we detect in its message; or, if, perchance, these notes should be obscured we will still stand with it to try to re-utter them. The hunger for comradeship with concrete men and women is an imperative one, and we trust that the divine gravitation which led the Conference to make this additional "declaration" will run in harmony, help and not hinder that still diviner gravitation for freedom for all souls, for clearness of intellect, for a fellowship with the unnumbered and in the main, perhaps unborn multitude, who are to find their fervor and enthusiasm and emotion springing out of the thought of truth, pledges to those who differ, rather than fellowship to those who agree. We welcome our distrustful comrades back into the ranks of the Western Conference with a hearty will. We gratefully share the burdens with others whose shoulders have ached for the want of the blessed burden more than ours have from the carrying. Will the next six years of the Western Conference prove that, in this so-called "restoration" to its ranks, it has gained an added momentum? Will another twenty-five thousand dollars be added to its endowment fund? Will the Conference come up to its annual meetings year by year with an increasing throng, a clean balance sheet, and with a clear conscience that justifies the account?

Will we, in the next five years, as in the last, feel the tingle of reform, the inspiration of anxiety, the propulsion to discontent, and will our bugle notes sound still clearer for the words truth, righteousness and love, yet on our pennon? Will our activities tell more splendidly than ever for the Freedom and Character that is the seal of our consecration and the warrant of our faith? With courage and confidence, with hope tempered by anxiety, we pledge UNITY again to that vigilance which is afraid of success, that earnestness which is ashamed to measure success by any statistical exhibit of men and money. We call upon our constituency again to love the Unitarianism of the twentieth century more than that of the nineteeth, to encourage all sensitive lovers of the right to push forward on the advance lines represented by the Unitarianism of the Western Conference, the fellowship of free minds and untrammeled hearts.

Again we greet the workers of the Conference, rejoice in all actual enlargements of the circle. No secessions or accessions can determine the truth or falsehood of a position. The vigilant angel of history will watch with unsleeping jealousy the fidelity with which we stand to our opportunity. We were never separated by our HONESTIES. We will never be united by our compromises. So far as our hearts love and yearn for the same thing so far will the world take note of our UNITY and only so far. Let us go forward!

The Liberal Ministry.

The Wednesday evening meeting was given to a consideration of "The Liberal Ministry." The first address was by Professor Freeman, of Meadville, a new voice among us which we were glad to hear. Its clear, firm notes were welcome to all. The term "liberal" was defined, and rescued from that damaged sense which is often thrust upon it. Not negative, but open minded, is the desired quality, a true liberalism is a form of idealism. Not a backward, but a forward look, a love of truth so great that, as in the case of the students of Agassiz, they were able to lay aside the theory of their great master to follow a master still greater. No subject too sacred for investigation.

First of all, must the liberal minister acquaint himself with religious literature, and all Scriptures must contribute to his stores. He must treat this literature honestly, find out what it does say, not what it can be made to say, and where doctrines are concerned, the "conclusions should be few and large." Philosophy has its rightful place, though no doubt it will turn men out of the ministry in the future as in the past. We must remember that

> "Our little systems have their day,
> They have their day and cease to be;
> They are but broken lights of Thee,
> For thou, O Lord, art more than they."

The next speaker was Mr. Fenn of Chicago, who found in Channing's sermon at the ordination of Ezra S. Gannett as good advice as the liberal minister needed. He must be first, Enlightened; second, Earnest; third, Controversial; forth, Reformatory. The phrase "liberal minister" seems contradictory until we understand it. It is like saying a *free servant*. But the freedom of service, of benefit, like that which the indwelling and ever-present God delights to give, is the reconciling thought. Help to see and know God we must seek to render to all. He must be shown in natural science and in the convictions of humanity. The address was given with that earnestness and ability which characterized all Mr. Fenn's efforts. Miss Bartlett of Kalamazoo, followed with a most pleasing speech from the standpoint of a woman preacher. She contrasted the mental method commonly thought to distinguish man from woman. Intuitions were not to be rejected; but hard consecutive thinking was necessary to solve the problems of our time, whether theological or social. Emotion had its sphere, but the intellect must be trained, and the speaker felt that it was to the shame of our age that the best institutions of learning were still often closed to the needs of women. She needed that mental discipline only to be had in our professional schools and colleges. She was glad to find in England so great liberality of sentiment on the subject of the higher education of women. Harvard University should open its doors, its lecture courses, to those who wish to prepare for the work of the ministry. Give woman an equal opportunity with men and see if she will not equally honor the position of public teacher of religion.

L.

Our Missionary Spirit.

The wayfaring stranger, had he chanced to be at our Conference on Wednesday, might have been puzzled to determine just what our real missionary spirit was. He would have heard the reports, given by Mr. Forbush and others, of work in cities and towns and even in the wild Rocky Mountains, where our seed had been sown on what might seem stony ground and yet had borne noble fruit, and he would have heard in the afternoon our constituency carefully classified by Mr. Secrist, and the necessity of seeking that constituency with our religion eloquently urged upon us by Mr. McDougal and applauded by a responsive audience. But he would have heard the same audience still more loudly applaud Mr. Roberts's declaration that it was not his business to find a constituency or to fit his preaching to it, but rather to find the truth and preach it even though it be to empty pews.

But though the wayfaring stranger might find such contradictory utterances a puzzle, yet the solution of the puzzle is simple. It is indeed true, as Mr. Roberts said, that we must first find the truth in our own soul if we would have anything to preach to others. And when we find the truth we must not dare to modify it to suit the tastes or wishes of others. It will be spiritual death to both preacher and hearer to do so. We shall soon fall to the condition of a Unitarian tarian clergyman who recently told the writer that he had had enough of preaching his own convictions; he was going to preach what people wanted henceforth. "Woe is me, if I preach not the gospel" of my own soul.

We have no right then to fix our beliefs to the world, nor have we any commission to convert the world to our beliefs. The world is not lost as it is. Christian sects are not lost because they are not Unitarian. Heathen are not lost because they are not Christian. We do not go forth to destroy but to fulfill, as Mr. McDougal so truly said. It is those who have lost their old religion and feel their loss, those who have outgrown their old creeds and are ready for larger truths, who have a claim upon us. Our missionaries are not *sent* to men, but are *sent for* by men, and they have no more right to give

ch men whatever they may ask for an the doctor has to give his tients whatever they may ask for. The doctor does indeed give the rticular remedy he has found best r the individual disease. He does ot empty his whole medicine case wn each patient's throat. So we ay give to each individual soul at truth which we have found best r that particular disease. In that nse we must know our constituency id fit our preaching to it, but in o other sense. We have not a pan-ea for all the ills that spirit is heir , as most other churches claim to ave. We have only a few specifics r the doubts and disbeliefs that me from religious and intellectual owth. A. W. G.

In the absence of the Rev. Mr. ulgenholtz of Grand Rapids, Dr. E. . Hirsch, who had just come in, was lled on to say a few words on Abra-am Kuenen. He said, that the years 59 and 1866 marked epochs in the story of science of religion—the for-er year, that of the publication of arwins' "Descent of Man," furnished an the key to the universe; the tter, which gave Germany Graf's ok on the historical books of the ible, opened the way for the true nderstanding of Biblical literature. one was more open to the light, reaming out from these two centers, an *Abraham Kuenen*. He had been busy miner before in the mountains eltering the gold of doctrine and terature. In 1866 the first edition his great work, "Onderzoek," *ow het onstaan*, etc., (investigations to the origin of the books of the O. .), in three volumes, had just been mpleted. In this first edition, he ad followed in the footsteps of De Vette (Schrader) Ewald. He saw at nce that the ground had to be covered nce more and with reference to the rafian theory of the age and position the Levitical Code in the develop-ent of Judaism and the Canon.

Biblical criticism had been literary, rgely; Kuenen grasped the thought at the literary method had to be mbined with the study of relig-us institutions and ideas. For the holar, he stored his contributions, e result of *his* method, in the Ley-en Theologisch. Tijdschr, for the eneral reader in his "Religion of Is-el," a work which more than any her carried out into widest circles e "new views" on the Bible and its sition in the religion of Israel. uenen's criticism was constructive an eminent degree. Religion itself as a constant revelation; it carried the needs and aspirations of man s own credentials. It produced its ible or Bibles. Kuenen's theology ade him one of those who recognized e mission and sounded the message the liberal faith which is number-g among its prophets the liberal rotestants of Europe, the Unitarians America and the Reformers among e Jews. As a scholar, Kuenen had ut few equals; as a man, there never ved one that was purer and kindlier. the temples of those who revere haracter and truth, a niche will al-ays be reserved for this modest stu-ent, the most illustrious son of his ountry, the glory of the Leyden hool, the apostle of the broader faith time-to-come—Abraham Kuenen.

The Church must not expect to be ade up of unfallen and sinless saints. ather it is a place of refuge and afety and activity for repentant sin-ers. But there is great need that e repentance be of such a character s to satsify the church and all right-minded men in the community. It ill never do for the church to have lower standard than the community utside, than the Board of Trade, an a reputable club. — *National aptist.*

Our Banquet.

The manner of closing our anniversary season was a decided innovation upon the practice of former years, with the final brilliant, but additionally brain-tiring exhibitions of the "Platform Meeting," or one more essay or symposium. The innovation was a complete success from every point of view, of numbers,—two hundred guests, minus one, sitting down at the tables,—of sociability, and of both the tangible and the intellectual *menu*. The committee on arrangements had their own bit of private fun-making in the preparation of a second printed card, placed at each plate, containing an array of tempting dishes, which the prevailing good-nature made easily digestible to all present. The first course on this invisible *menu* was "Boston Clams," followed by "Cincinnati Soup." Next came "St. Louis Peas (Snyder's Special)," then some "Iowa Punch of Judy's Brew." There were "Cleveland Croquettes with Hosmeric Dressing," "Welsh Rarebits," served with "All Souls Sauce," ending with the W. U. C. Nuts, Unity Crackers and Blake Coffee. The name of the chief cook was Efel Aitch, which we will leave the reader to interpret for himself.

It goes without saying that Mr. Hosmer was all that was desirable as a toast-master. At the *place d' honneur* with him sat representatives of other churches and faiths, that near friend of the Conference and Unity, Dr. E. G. Hirsch, leading in the responses, after a few words from the chairman of the committee on arrangements, Mr. Galloway. Dr. Hirsch's word of greeting and encouragement has come to be an expected and always welcome feature of these reunions. Mr. Lyon was called on early in the evening and we had the opportunity of hearing his voice in public for the first time. He testified heartily to his interest in the conference and to his increased faith in its position, which he said he had always believed to be the direct logical outcome of Unitarian thought. Whether a position so broad and so abstract could be made the basis for successful practical work he was still in a little doubt, though open to conviction. He gave it in charge of the conference to prove him in the wrong. As to those differences between eastern and western Unitarianism of which we talk so much, he had reached the conclusion that they had been greatly magnified, and that they might be said not to exist at all, such differences arising almost wholly from the temperamental causes incident to a new and an older type of civilization. Mrs. Marean was introduced as a recording angel whose business it was to *register* all our sins, but pleaded a severe headache and was excused from further speaking. Among the other speakers were Mr. Hugenholtz, Mr. Fenn, Mr. Penney, the newly-ordained minister at Geneva, Mrs. Stone, Mrs. McMahon and others whose names our limited space must leave unmentioned. There was but one sentiment at the close of the evening, and that was that every conference hereafter should end in this way. C. P. W.

For sin is not too severe a term to define the negative and passive state which never puts forth its powers. It is this pauperized inactivity that hinders the world. It has its root in personal and petty vanity; in shrinking from doing what one can because it is not what one would.—*Boston Budget.*

Science removes difficulties and multiplies opportunities. Right thinking in the present will undoubtedly assist right action in the future.—*George Batchelor.*

Men lose their horror of sin when a private arrangement with a confessor will clear it away.—*Froude.*

The Western Anniversaries.

Address of D. L. Shorey, President of the Western Unitarian Conference,

AT THE OPENING OF ITS 38TH ANNUAL SESSION IN CHICAGO, MAY, 18TH, 1892.

Dear Friends:—Any one who has long presided over the annual meetings of this Conference, or who looks over the long roll of its dead, is reminded that no one can say who will remain to receive or give greetings at the opening of another session. We may probably count on the fingers of one hand all the survivors of those who had a part in the proceedings of its first session at Cincinnati, forty years ago.

Since our last meeting we have lost a trusted and honored leader, Henry Doty Maxson. Without warning, alone in the silence of his chamber at night, he met the summons of death. He died in the prime of life in the midst of his active, useful and influential work. Mr. Maxson was more than a scholar. He was a trained and conscientious thinker. A kind-hearted, sympathetic, sincere and friendly companion has been taken from our ranks. His advice was always wise and good. We miss him in our councils. We mourn his loss. Happily, we can not say that a man of such pure ideas and high character, whenever taken, will leave his work undone. Others will give a fuller and more just tribute to his memory. I wish at least to lay one flower on the grave over which the first vernal grass is growing. You will miss, too, in these meetings the face of our good and faithful secretary, John R. Effinger. Ill-health made it necessary for him a few months ago, to resign his secretaryship. You will all join with me in the wish that in the softer air of the South, he will find healing and restoration to health, so that he may remain to complete the chapters of a protracted and useful life. The report of his stewardship, which he has prepared with the fidelity to be expected from him, will be read to you this morning. Our ministers in the several states took up the work in the field when Mr. Effinger's work was suspended. The Chicago directors met every Monday morning after Mr. Effinger went away, to superintend the office work. Mrs. Woolley, in a supplementary report, will give you an account of work done in the last months of the year.

The report of the treasurer will show that our financial obligations have been met, and that the Conference has no debts.

We are trying to do a work that in its nature can never be wholly done; since whatever progress we may make will only give us a clearer view of things yet to be done.

In order to do well the part which seems to be assigned to us as a religious body, we need frequently in such conferences as this, recur to the fundamental ideas involved in the Unitarian movement, so that all who come within the educational influence of our literature and our pulpit may have a clear understanding of the method by which our ideas and purposes are made known. The programme arranged for this Conference gives a reasonable opportunity to consider the thought side of our work. In our method of free examination we follow no untrodden path. All our Unitarian leaders in the past have gone that way. We have received as a unique heritage from them the principles of free examination illustrated and consecrated by generations of holy living. That method with us at least has created and maintained sympathy which is at once the charm and the bond of our fellowship.

We are united for no ignoble end. Many good causes await the support of disinterested activities wisely directed and infused with that moral energy which it is the duty of all churches to stimulate and inspire.

Unfettered by creeds which cover and half conceal the same general movement in the evangelical churches, we have a unique opportunity to do much good that but for us would not yet be so well done, to make many a home the fountain of cheerful, happy and useful influence, and thereby help to raise higher and higher the standard of public and private life. We neither have nor desire to have any monopoly in good works. Under many conditions at present the older churches have better opportunities than we. When traveling in Italy, I saw, daily, people, many of them poor, wan and sad, kneeling on cold marble floors in their devotions. I was not the less grateful that they received their consolations from a church not our own. Our business is to find the conditions in life where our methods will best serve high purposes. That is what we really have been doing, though never, of course, up to our opportunity.

While this Conference is Unitarian, not necessarily according to the opinion, but in the spirit of Parker, Channing, Martineau, Emerson, and all our greatest teachers, living and dead, it does not, I think, and will not I hope, stand for a fixed, limited, Unitarian orthodoxy. It is a traction and not a break on the Unitarian movement. I do not attempt to define that movement. No formula of words will circumscribe it, whether it be that of this Conference: "Truth and Righteousness and Love," or that of Martineau: "Love, Reverence and Duty." The spirit of our fellowship is and always has been manifested in manifold ways that can not be stated; through our literature, in our pulpit, on our platform, at our social gathering, by our fireside, by every heart it has entered, and by every soul it has illuminated.

The Secretary's Report to the Western Unitarian Conference at Chicago, May 16, 1892.

READ BY CELIA P. WOOLLEY.

The report herewith submitted is the record of a year of but partial activity on the part of your secretary. At the last annual meeting and election of officers, he was unable to be present on account of severe illness. After the summer's rest he so far recovered possession of himself as to be able to report at Headquarters for duty in the month of September.

At that time, in consideration of the increasing importance of the duties of the central office, and in view of the fact that the health of the secretary did not quite warrant him in assuming the double duty of desk and field, he became responsible for the office work; and the field work, which has heretofore engaged a large share of his time, was assigned to those members of the Board of Directors most conveniently located for the purpose, the secretary being left free to enter the field at his discretion. The resolutions authorizing this action are recorded in the official minutes of the meeting of the Board, September 16, 1891. It was hoped that by this arrangement your executive force would be strengthened and a larger amount of work accomplished than would otherwise be possible. By this means the Western Conference had official representation at the different State Conferences and several missionary movements have been inaugurated which will be duly reported.

Your secretary, though excused

from the field-work, did not altogether excuse himself. Besides supplying the pulpits of the Third and All Souls Churches, Chicago, in the absence of their pastors and assisting in the services at the installation of W. W. Fenn as pastor of the First Church and preaching the sermon at the ordination of George W. Buckley, of Sturgis, Mich. At the meeting of the Women's Council, held in Sherwood, he inaugurated and by the help of the Chicago ministers carried forward for several months a missionary movement at Evanston, which, early in January was placed in the care of James Vila Blake, who has since ministered to it regularly every Sunday afternoon, in addition to his city work, and who will inform you of its present condition.

The number of changes in our western churches during the year has been greater than usual. Ida C. Hultin has removed from Des Moines, Iowa, to Moline, Ill., and Leon A. Harvey from Cincinnati to Des Moines. H. T. Root has resigned the church at Hinsdale, Ill., and is now located at Grand Haven, Mich., and A. W. Gould of Manistee, Mich., has removed to Hinsdale. W. W. Fenn of Pittsfield, Mass., has been installed minister of the First Church, Chicago. J. C. F. Grumbine of St. Joseph, Mo., has filled the vacancy at Geneseo, Ill., caused by the retirement of M. J. Miller. Henry C Westall of Bloomington, Ill., has accepted a call to a Universalist parish in New Jersey. Lloyd Skinner of Baraboo, Wis., has taken charge of the new parish at Lincoln, Nebraska. Leslie W. and Lila F. Sprague of Monroe, Wis., have gone to Pomona, Cal., and succeeded to the labors of our beloved and lamented E. C. L. Browne, whose love for and loyalty to this Conference, through years of separation, remained undiminished to the end of his beautiful and fruitful life. Henry C. McDougal has come from Rockland, Mass., to take the place vacated at Madison, Wis., by Joseph H. Crooker, now of Helena, Montana. H. T. Secrist of the Cambridge University school, has entered upon the pastorate of the church at Milwaukee. A. N. Somers has exchanged Black River Falls, Wis., for La Porte, Ind. G. W. Buckley has returned from Leicester, Mass., and organized a new Society at Sturgis, Mich. A. H. Grant of Freeville, N. Y., has commenced his ministry at Sioux Falls, S. Dak. E. A. Coil, has succeeded to the vacant pulpit of Unity Church, Cincinnati. C. F. Elliott after a year's retirement in the East has returned to the West and taken charge of the parish at Eau Claire, Wis. Mrs. Sophie Gibb, for some years minister of the Universalist Church at Decatur, Ill., occupies the pulpit of All Souls Church, Janesville, Wis. G. B. Penney of Ottawa, Ill., and late of Cornell University, has been called to the ministry of the church at Geneva, Ill. Charles E. Perkins of Athol, Mass., comes to take charge of the shepherdless flock at Iowa City. U. G. Pierce and his wife have been ordained to the ministry and settled at Decorah, Iowa. F. C. Davis, Allen W. Connett and G. H. Putman have been received by the Committee of Fellowship from other denominations into the Unitarian ministry, and have been settled respectively at Winona, Minn., Beatrice, Neb., and at Carthage, Wis., where a new society has been organized. R. E. Blount of the Cambridge Divinity School, has entered upon his ministry at Greeley, Col., and Marion Murdock, late colleague of Caroline J. Bartlett at Kalamazoo, has been spending the year in post-graduate study at Meadville. Twenty-one applications for work in the western field, from ministers and those desiring to become ministers, have been received by your secretary.

One of our number has passed into silence—a director and an earnest working member of this body—Henry Doty Maxson—whose sudden and lamented death at his post in Eau Claire in December last, cut him off in the midst of a career of rare usefulness and promise. His manly independence and courage, his intellectual vigor, combined with his great gentleness and refinement of character won for him immediate recognition wherever he appeared and drew our hearts to him with increasing warmth.

To the invitation of the Omaha parish in November, to take part in the dedication of their new church home, so bravely carried to completion under the ministry of N. M. Mann, your secretary was obliged to send unwilling "regrets." It was with extreme regret also that he was obliged to miss the opportunity of rejoicing with his old parish at St. Paul, and at the same time conveying to it the congratulations of this Conference, on the twentieth anniversary of Unity Church, which was celebrated so happily on the 29th and 28th of February. Indeed to enumerate the number of "regrets" your secretary was forced to send between September and March would be to suggest from a new point of view the scope of the Conference field work.

The annual meetings of the western parishes generally for 1892 so far as reported at the Western Headquarters, show increased receipts over previous years, larger expenditures and enlarging plans of work for the future. In the several new movements inaugurated (to be reported by the state secretaries) and in the general condition of the established parishes there is much of encouragement and hope.

Unity Publishing Committee continues its work with unabated industry.

Following is statement submitted by your secretary Publication Committee:

REPORT OF UNITY PUBLISHING COMMITTEE.

During the year the Unity Publishing Committee has issued one new Unity Mission, No. 40, "Three Stages of a Bibles' Life," by Rev. W. C. Gannett. Two new Short Tracts, No. 31, "Love and Law," a poem by Rev. J. V. Blake, the plates for which were contributed by Mr. C. H. Kerr. No. 32, "Faith of a Unitarian Layman," by Mr. A. H. Wimbish.

It has published editions of Unity Missions, Nos. 28 and 40 (two thousand copies), Nos. 21, 36, 18, 8, 39, 19, 13, 1 (one thousand copies each); No. 2 (seven hundred copies). Of Short Tracts, Nos. 30, 37, 31, 5, 28 (two thousand copies each); Nos. 12, 14, 3, 23 (one thousand copies each); No. 32 (three thousand) and 13 and 17 (five copies each).

There have been new plates for Short Tract 14 and a plate for advertising the Unity Mission series. Editions of one thousand each have been published of Unity Hymns and Services, Unity Hymns and Chorals, Responsive Readings, Hymns, Chorals and Responsive Readings. Part of these were bound as needed.

An edition of one thousand Hymns and Services for Sunday Circles also published.

On hand 18,440 Unity Misssions and 23,012 Short Tracts.

Sold and distributed, 8,707 Unity Missions, and 14,630 Sunday-school Tracts.

On hand: Unity Hymns and Chorals and Unity Hymns and Services, 218.

Unity Hymns and Chorals, 133.

Responsive Readings, 23 light board, and 119 black covers.

Unity Hymns, Chorals and Responsive Readings, 448.

Unity Hymns and Services, 115.

Hymns and Services for Sunday Circles, 872.

Scriptures Old and New, 68 paper, and 11 board.

Treasury contains, $160.20.

Due us on accounts, $35.52.

Total, $195.72.

BETHIA C. REED,
Secretary and Treasurer.

The publications bearing the stamp of the Western Unitarian Headquarters are becoming better known each year throughout the length and breadth of the land. There is increasing demand for a religious literature on living issues fresh from the mind and heart to-day. Hymn, sermon and tract—and the tract is most often a sermon—must be well abreast of the thought of the times, in order to meet the wants of those who are turning from the obsolete forms and creeds to the new hopes and inspirations which the liberal faith offers. The endeavor to satisfy this demand calls not only for the best thought of our freest, broadest and most reverent minds, but also the most generous co-operation of our pocket-books. The question of ways and means, in all departments of our work, is ever present and pressing home upon us for solution.

While not forgetting or depreciating the spiritual value of this Conference, the moral support and actual service it has been able to give to new societies, and the impetus it has communicated all along the line of Western Unitarianism, it yet remains to be said that in order to give our work the scope and permanence we all desire, *an increased money revenue is needed.* When the annual contributions from the churches are sufficient to meet current needs of Headquarters and our receipts begin to show a modest surplus over and above living expenses to be wisely used in the work of church extension, there will be an increased enthusiasm and efficiency in our missionary movements.

With something of the feeling of the youngster who goes for the first time into his own pocket to help meet the family expenses, we note the fact that during the year, out of our limited resources, small sums of money have been sent to Lincoln, Nebraska, this by the special contribution of Mr. Enoch Lewis, of Philadelphia; to Jasper L. Douthit, of Shelbyville, Illinois, and larger sums in aid of the Liberal Holland movement of Chicago, and of the new Unitarian Society of Evanston,—which is now meeting its own expenses. While we think the truest help to a society, as to an individual, is that which develops and does not hinder self-help, yet our resources should be adequate to give whatever help is needed, whether in money or literature or personal service.

We look to the friends of the Western Unitarian Conference to complete its endowment fund to fifty thousand dollars, to keep this fund growing from more to more by gifts and legacies, and at the same time to see that its current expenses are met by the annual contributions of the churches. It should be the aim of every one of us to keep our executive center not only alive but vigorous and aggressive and furnished with ample means to improve its opportunities of usefulness. In the work of inspiring, educating and organizing the liberal sentiment of the West we have as yet hardly made a beginning. The increasing efficiency of the State Conferences but calls for a more active and better equipped center of thought and work here in Chicago, which shall afford them a common meeting-ground and a common inspiration.

To achieve any worthy success we should have not merely a bureau of information, in which all are equally interested, but a vital, creative center of energy and directing force, where tools and supplies shall not only furnished, but produced under spur of immediate needs.

As is known to many of you, midwinter of the past year, y secretary was again disabled by si ness and on February 25, at a spe meeting of the Board, desiring leave the directors free to place work of the Conference in effici hands, he offered his resignati which was accepted to take ef May 16, and leave of absence granted him to the end of the ye Since that time the work of the c tral office, as of the field, has been the care of the directors.

In conclusion permit me a perso word. The months of rest under kindly skies of Texas which you h made possible to me, in the last months, have so far restored health that I hope in a few days to back among you to take some p however small, in the promotion our common cause. In severing official connection with the West Unitarian Conference I recall w pleasure and gratitude the unvary kindness and courtesy, the affection fellowship and co-operation tha have enjoyed in my relations w you, and it is with inexpressible gret that I relinquish the work wh has brought me into such helpful sociations, and which has comman my best of heart and mind during past six years. And in this part moment let me bear my testimony the courage, the generosity and s sacrifice that have been manifested both ministers and laity in support the Conference, to the high-min courtesy and respect ever sho towards those who dissented from action, and to the loyal and graci spirit in which the burdens of w have been borne and the position the Conference maintained. So l as this spirit presides over your de erations, over the work that is plan and undertaken, this Conference m continue to be a force for the upbu ing of that kingdom whose abid factors are truth, righteousness love.

JOHN R. EFFINGER, *Secretar*
San Antonio, Texas, May 2, 1892.

Mrs. Woolley then read brief let from the missionary directors, rep ing their work. Mr. Mann repo a few meetings held at Perry, Ia. Crothers wrote to say that no l agent appointed as missionary for Conference could serve as a substi for a general secretary. He spok word of praise for the work of the S Conference under the managemen Mr. Staples, of services held in Peter, the first in the Minnesota ley, and of other work at Buff Painesville and Sauk Centre. Judy reported that all of his work this line had been done through state conference. Miss Hultin sp of the progress of her work at U City and at Sherwood, where they to build a new church, which she carried on in addition to her labors Moline. Mr. Jones reported vi and sermons and lectures in ninet different towns, yielding an aggreg of $190, according to the vote of directors of the Conference, which donated to the Conference.

Mr. Hosmer reported twenty- Sunday evening services held in esters' Hall, Painesville, Ohio, si the first of last September; of wh he has personally conducted fift arranging for the others by suppl chiefly from Meadville. Also Sunday evening services held in M sillon, in response to an invita from that place. He had also b present at two missionary conferen one in Youngston and one in P burg, held in connection with Mr. John's installation. Mr. Hosmer he had been able to do this work Painesville and Massillon, through

ıerosity of his own congregation in :going the usual course of Sunday :ning services through the fall and ly winter. The local contribu- ns in Painesville and Massillon ered hall rental and traveling ex- ıses of the preachers, paying to ne of the speakers small sums be- es.

Women's Western Unitarian Conference.

CRETARY'S REPORT FOR MAY 1892.

What can we tell one another to y to justify our existence? How ve we made ourselves felt for help- lness? Have we done anything at would have been left undone ere it not for our organization? as the cause of Unitarianism been omoted by our labors?

The Post Office Mission work, so antiful and valuable and made up such minute and painstaking de- ils, will be reported to you by our w Post Office Mission Secretary, rs. Reed. This is the first great novation in the practical working ıt of the years problems. Two sec- taries have divided the work. rs. Reed has, to a great extent, sumed the duties formerly falling Miss Hilton. Your General Sec- tary has had for her nearest charge e daily home-keeping at Headquar- rs. Quite a large amount of cor- spondence has fallen to her share. ıe has received about three hundred tters and postals and spent for post- ge $17.60. I suppose she should ave kept a record of the number of tters written, but she pleads guilty to eglect at this point, but hopes to do etter in future. She has been able ırough the various channels of work reach out in several directions. he Loan Library, though not reatly in demand this year, has been ıite profitable to the few who have ailed themselves of it. Some of ıe standard books of science have een loaned for use in remote Sun- ay-school using the Six Years' ourse, where otherwise this great eed would have passed unanswered. he study classes of the branch so- eties in this city have found help om our shelves for the theological udies of the winter. In St. Louis nd Chicago study classes have had egular meetings during the year. hese Branches will be reported to ou by their officers. There ought be many more such classes formed nd it is hoped that we shall realize ıis wish during the coming year.

The one new work inaugurated ince our last annual meeting has een the holding of a series of con- erences, which we have called Re- gious Councils. Three of these onvocations have been held—the first t Janesville, Wis., in November; ıe second at Sherwood, Mich., in anuary; and the last at Moline, in Iarch. Your President and Secre- ary have been in attendance at each f these meetings and have met with most cordial helpfulness both from ıe local ministry and others. Mr. enn, Mr. Jones, Mr. Effinger and Ir. Blake have done their full hare in making these meetings a uccess, traveling many miles, and iving much time to the sessions. he local ministry, too many to spec- y, have been generous, helpful and ıspiring. Each of these three meet- ıgs have lasted over three days. nd have called together from the urrounding country from six to ten ıinisters, who have in various ways ontributed toward making the occa- ion one of cheer and enthusiasm. Ve believe that great good has been one, and that more good can be ac- omplished by these meetings. Iany a one shut in by force of cir- umstances can be thus warmed and heartened by this bringing to his own door of a conference which, had it been held in a distant city, he might have longed for hopelessly for years. It is hoped that this new plan so successfully inaugurated may continue from year to year, growing as added experience shall direct, into more and greater helpfulness. If these lines of work appeal to your judgment and sympathies, can you not show your approval of them in the substantial way of increased subscriptions? In this way you can be the means of sending our gospel into many a lonely corner of the vineyard in the year that is before us. Some excellent suggestions have been made at these meetings, regarding new avenues of helpfulness. A lady listener at the Moline meeting, getting for the first time, the knowledge of the woman ministry of our church, inquired with much interest if we could not engage ourselves in raising money to assist in educating young women for the ministry. Our State Missionary, Mr. Duncan, gave us another very good idea. He spoke of the great need of books of reference—such as are needed in some of his Mission circles, where he is attempting rational Bible instruction. Such books as the "Bible for Learners," he suggested might be loaned for an indefinite time, to these struggling little centers and passed on from year to year to new ones. I hope very much that before we separate, some way may be devised to take action in that direction. A slight modification of our Loan Library rules would, it would seem, be all that is needed.

We have great reason to feel proud of our financial exhibit this year. We began the year's work with pledges amounting to a little over five hundred dollars. We bring you to-day collections aggregating $751.00. Four friends have given the society $25.00 each. Twenty-one others have subscribed $10.00 each. Two hundred and three have made themselves annual members by the payment of one dollar. From the special pledges of one dollar a year, for five years, made a year ago this spring, we have had returns almost entire. One of the satisfactions of our financial exhibit is this; the three Religious Councils have paid for themselves. Generous collections from friends who appreciated the good work done, have testified of their interest. In addition to the collections quite a number of new names have been enrolled as annual members, at each of these Councils, thus enlarging the society's influence and helpfulness. It is very pleasant to think that so much has been accomplished at so little outlay. But your secretary dreams of a work that shall be undertaken by this Conference as soon as they shall feel financially strong enough—a work that shall be done where no returns are to be expected. If this organization could to-day pledge one thousand dollars for its next year's contributions, and would then say to its president—Go where you are needed and count not the returns except in strength giving—the secretary's dream would be in process of fulfillment. When that is accomplished, the next thing she sees in the line or our duty is the sending of some strong woman as colporteur into the lonely prairie homes of the northwest, a moving Post-Office Missionary so to speak. How many years must we count before we can realize this dream?

MARION H. PERKINS. *Sec'y.*

Report of Post Office Mission.

Encouraging statistics have reached us showing the spreading of our liberal faith continues with never-failing interest.

Mr. Brown of Lawrence, Kansas has the largest number of correspondents, to most of whom he sends regularly. He thinks more tracts for young people are needed, and this call has come from several friends during the year.

At Fay, Kan., there are ten regular applicants; all speak of being helped by the literature sent, and have contributed $2.41.

Sioux Falls has twenty-one parishioners who receive regularly twice a month.

Assonet, Mass., sends report of thirty-five who watch the mails and besides tracts and papers, fifteen copies of "The Faith that makes Faithful" have been distributed. $3.34 have been sent by those benefited. No advertising has been done at any of these places.

Mrs. Johnson's faithful work in Cleveland continues, and word comes of forty-nine regular correspondents. Advertising in Saturday and Sunday editions of city papers and for six weeks in *Ohio Farmer* brought fifty new applicants during the year.

Cooksville, Wis., has twenty-six enrolled correspondents, five or six of whom are co-workers in distribution. Advertising in the *Garden*, a monthly publication, at the cost of $1.00, has brought three new calls.

Mrs. Savage sends us this good suggestion for organizing and spreading: "I think where a Secretary can be persuaded to take up the work as a permanent work, something she means to learn to do successfully, a mission is practically organized. She will interest those around her, in her own way, sooner or later."

Davenport, Ia., is the fortunate possessor of Miss Gould, an indefatigable worker with ninety-eight correspondents, many of whom report themselve as helped by what they receive, and $19.21 have been contributed. The word from the South is especially encouraging. The Memorial to Miss Ellis and "Daily Strength for Daily Needs" have been enjoyed by several people. Miss Gould's suggestion is "only to have more help and to give those in the work more time and means." This has been our most encouraging year, more names sent by applicants—more interest shown in trying to interest others, more southern names, more contributions.

Illness has kept Mrs. Miller, of Geneseo, Ill., from her usual amount of service but she has forty who look for her words of cheer and counsel. Geneva has two earnest workers, but not as much as usual has been accomplished the past year on account of illness, still you would have had further report from Miss Carr had it not been for a slip at Headquarters.

Hinsdale, Ill., has two or three reg ular workers, and many who keep no record are giving time and strength to the pleasant duty.

Kalamazoo, Mich., has twenty regular and ten new correspondents, a little advertising has been done in daily papers, and many copies of UNITY have been distributed, mostly at the jail.

From Peru, Fla., comes word of distributing papers and sermons to neighbors, no work through the P. O. M.

Twenty-two receive regular attention from the mission in Prairieton, Ind., and there have been three new names added. Writers mention help received from tracts and ask for more if for any reason there is delay in sending, and all report, "I have passed the good word on;" forty books have also carried their word of cheer. Two regular and twenty new applicants receive attention from Quincy, Ill., the same kind thought causing *Register* and UNITY to find their way to Tuskegee University.

Riverside, Ill., is now the happy possessor of Miss Hilton who will let her light shine wherever she may be, and this is her message, "Organize the workers and even parishioners into a P. O. M. association to meet annually, and have a P. O. M. column in UNITY.

From Rochester, N. Y., Mrs. Clark spreads the gospel of good will to twenty-five regular correspondents and forty-one men applicants, six are pledged to distribution. Advertising in the *Metropolitan* and *Rural Homes of New York* has brought the best results this year. Mrs. Clark says, "I think it should be the aim of all the workers in the mission to get their correspondents to take some one of the Unitarian papers. I don't count on it as much of a success unless I can do that."

Unity church of St. Louis has a most enthusiastic and able secretary in Mrs. Barnard; there are also four assistants, Mrs. Keyser giving especial attention to distributing literature in the hospitals. They have 306 regular correspondents and seventy-one new names, twenty are co-workers in sharing with other; $18.30 have been spent in advertising. As to spreading the work, our friend says, "There should be a strong, healthy person imbued with the work who could devote his or her whole time to it."

St. Paul is blessed in Mr. Wimbish, who systematically sends to 110 people; sixty-nine applied this year and he always sends his individual circular to them; $19.50 have been contributed by those who felt indebted, and advertising has cost $10.20. Besides the usual sermons, A. U. A., S., and U. M. tracts, Mr. Wimbish has circulated 100 each of Smith and Crothers sermons and 1,400 copies of his own tract, "Faith of a Unitarian Layman."

An interested friend in Humboldt, Ia., sends regularly to thirty or forty and says Savage's sermons and our own Unity Mission are most in demand. One of the correspondents tells of three sermons read by eight different families.

The missions at Angus and Sioux City, Ia., Baraboo and Kenosha, Wis.; Narberth, Pa.; Denver, Col.; Aberdeen, S. Dak.; Mineral, Ill.; St. Anthony Park, Minn., and Winnipeg, Manitoba are also doing earnest and faithful work.

We know there are workers at Toledo, Ohio and Alton, Ill., but no official line has come this season. All Souls, Chicago, has a committee always at work, the chairman reporting at the annual meeting. Like all P. O. M. workers we have had our moments of discouragement when results have seemed small compared with the amount of work done, but the summing up at the end of the year is reassuring. Our literature has been sent to forty applicants, from fifteen of whom we have received satisfactory acknowledgments. Some people have become regular subscribers to UNITY and it is eagerly looked for in their homes. We know the last days of a dear old lady on a Pennsylvania farm were blessed and brightened by the sermons, papers and letters sent her, and her own letters and one from her old husband, written after her death, are full of a genuine pathos."

At Headquarters during the first six months, although the work was done, no record was kept, so the following numbers represent only since November 1, and a green hand has been at the post since the middle of January. The cordial good will among all workers east and west, the ready sympathy and co-operation make the duties easy and delightful. There have been received 208 letters and 306 written. Most of the correspondence has been with the various workers but there are twenty-seven individuals whom we may consider parishioners and to whom we send quite regularly; 2,307 tracts and ser-

mons, also copies *Register* and UNITY and 208 miscellaneous papers and magazines have reached them, and almost all share with friends what has proved such a blessing to them. One writes, "What you have sent has opened to me new thoughts and ideas." Another says, "The sermons of Mr. Savage have been such help and benefit to me. As yet I am only on the threshold and do not fully comprehend all of the Unitarian belief but enough to convince me it is what I need and want." I came across Powell's "Heredity from God" when in the depths of black despair and it has opened such a wonderful field of thought to me and brought such unspeakable comfort and relief."

From Dakota comes the following: "I don't know how I could have endured the lonely, dreary life forced upon a woman on these wide stretches of barren prairies were it not that the P. O. Mission has brought me so much that has cheered and strengthened and raised me out of self."

Last fall there was a feeling that perhaps so many of Unity Pulpit ought not to be sent free. Mr. Savage wrote, "It is felt here that the work needs reconstruction, that many take the sermons who might pay for them; that too they are not reaching the real missionary end as they might. We are willing to send them, but do not want to give them to people who do not need converting and who might pay for them.

Our letters have shown that all are doing good missionary service. We can not feel that even one sermon is wasted and as Mr. Savage seems to reach the largest number of minds, we shall, with a clear conscience ask to have continued the 600 so generously contributed in the past.

For five months we also received 500 copies of Mr. Chadwick's and 550 for the rest of the sermon year, workers paying postage both ways. We have been able to send tracts and sermons to Rev. E. M. Wheelock, of Austin, Tex., also several copies each of *Register*, UNITY and *Every Other Sunday*.

A call for books came from the United States Penitentiary at Salt Lake City. Mr. Kerr sent the books and we found our tracts would be gladly received and read.

Cordial greeting often comes from the Pacific Coast with the *Scattered Leaves* sent out by the Channing Auxiliary of San Francisco.

Portland, Me., also joins us with similar attractive publications. Many of Mr. Blake's sermons are apportioned also three packages of sermons from eastern friends "Will Mankind Outgrow Religion" by Mr. Ames and "Our Debt to the Wise," by Mr. Carver of Worcester, Mass., and a series called "Words in Season" by Revs. E. E. Hale, C. F. Dole, H. M. Brown, and F. B. Hornbrooke and published by their parishes for the work.

Eighteen copies of the "Record Book" arranged a year ago have been sold and we think more of the secretaries would find them very complete and useful. Among the A. U. A. tracts most popular and best adapted for the mission are:

IV–3, Human Nature not Ruined but Incomplete, C. C. Everett.

IV–28, Why am I a Unitarian, by J. F. Clarke.

IV–44, Wrestling and Blessing, by W. C. Gannett.

IV–8, Christianity as Christ Preached It, Brooke Herford.

IV–58, Unitarianism, It is a Positive Faith and Rightly Claims our Loyalty, M. J. Savage.

What Do Unitarians Believe, by C. W. Wendte.

OF UNITY MISSION.

1. Natural Religion, J. V. Blake.

6. Unitarianism, Its Story and its Principles, J. C. Learned.

8. Emerson's Divinity School Address.

9. Jesus, J. Ll. Jones.

35. Faith of Ethics and the Thought of God, W. C. Gannett.

34. Religion of Evolution, E. P. Powell.

40. Three Stages of a Bible's Life, W. C. Gannett.

OF SHORT TRACTS.

1. Unitarian Affirmations.

17. Things Most Commonly Believed To-day Among Us.

13. Blessed be Drudgery, W. C. Gannett.

14. Deathlessness, by W. C. Gannett and J. Ll. Jones.

We earnestly hope the Woman's Conference will appropriate money not only for postage and express but also to purchase the Unity Missions and Short Tracts. Last May Mr. Gannett gave $40 for the mission, stating it was his wish it should be used for buying tracts only.

Our arithmetic shows

RECEIVED.

Mr. Gannett	$40.00
Record Books	10.00
Workers, for postage	23.20
Donations	2.71
W. W. U. C. for expressage	10.00
Total	$85.91

SPENT.

Tracts	$24.21
Postage and Express	34.62
Hektograph	.25
Collecting check	.10
Paid Conference for Record books	10.00
Total	$69.18
On Hand	16.73
	$85.91

Perhaps not as much as usual has been accomplished, but the little surely makes for righteousness because an earnest purpose has actuated us, a loving interest has dictated every word.

"And Love is the heart of the God
And to love is the Christ in a man;
On the errands of angels we plod,
If with heart of the angels we plan."

Fifth Annual Report of the Recording Secretary of the New York League of Unitarian Women, May 6, 1892.

READ BY ISABEL M. CHAPMAN, OF BROOKLYN, N. Y.

The Fifth Annual Report of the New York League of Unitarian Women, must of necessity be the fifth, dry, statistical repetition of routine work in the old familiar lines. Before entering upon the less interesting portions of our duties, we may take deep draughts of satisfaction that three objects, which for several years have claimed our sympathies and active energies, can now be recorded as having been successfully accomplished. In November last, the beautiful Lenox Avenue Church in New York was dedicated, and the gift from the League of an organ and two hundred hymnals, voiced through sweet music, the joyousness of a good work completed. In March the Branch Alliance of this church welcomed the members of the League to their commodious home, for which they have longed and labored.

In Plainfield, New Jersey, stands the first Unitarian church, complete, free from debt, and ready for dedication, another evidence of the helpfulness of mutual interest and denominational effort.

"Our Meadville student," the League's own particular charge, will be graduated in June from the Theological school, and goes at once to occupy a pulpit in the West. Her enthusiasm, spirituality and acknowledged fitness for her work, give rise to much thankfulness that we have been able to prepare so true and strong an instrument for the gathering of the harvest.

The regular meetings of the past year have been held, as usual, monthly, in the seven churches of New York, Brooklyn and Yonkers, with an average attendance of 342. The papers read and discussed have been upon "The influence of Unitarianism," by Mrs. F. A. Blossom and Miss Herzog; "Careers," by Mrs. J. F. Waller; "Co-operation," by Miss Rosalie Butler; "Philanthropy," by Mrs. Charles R. Lowell and Mrs. James McKeen; "The True Place of Reason in Religion," by Rev. Ida C. Hultin; "The Economy of Power," by Mrs. Humphrey Swift, and "What to Unitarians is the Essence of Christianity?" by Mrs. J. T. Sunderland.

The Religious News Committee has done its usual good work of gathering crumbs of denominational work and presenting them at the meetings in such a way that none have been lost.

The Philanthropic News Committee has aroused interest and sympathy in the neighborhood Guilds of New York, whose plan of work was described by Miss Mildred Conway. The needs of the Plainfield Church were presented by Mrs. D. W. Pond, and those of the Isaac T. Hopper Home and Women's Prison Association by Mrs. Davis. Free Kindergartens were graphically described by their enthusiastic apostle, Mrs. Kate Douglas Wiggin; the work among the negroes of the "black-belt" by Mrs. J. F. Waller, and the needs of the Brooklyn Nursery by Mrs. Thomas Arnold.

The "Box Lunch," with the social hour after the meetings, continues its work of promoting good-fellowship and personal acquaintance.

Delegates have been sent to the National Alliance of Unitarian and other Liberal Christian Women at Saratoga, to the anniversary meetings in Boston, to the Middle States Conference in Buffalo and to the Southern Conference in Charleston, S. C., each bearing messages of good will and hearty co-operation.

The members of the Conference committee have done much effective work during the past year, as is shown by the report of the chairman, Mrs. Charles T. Catlin. In October they attended, by request, the annual convention of the Universalist church in Newark, N. J., where they extended the right hand of fellowship to the women, and urged them to form an association similar to the League. In March a visit to Orange, New Jersey, resulted in the formation there of a Branch Alliance. Subsequent visits accomplished the same results in Rutherford, N. J., and Flushing, L. I. They have also visited the somewhat older branches in Yonkers, Newburg and Plainfield, found them fully organized and doing good work. No one who has not been a member of one these isolated circles of earnest women can appreciate the encouragement and strength for perseverance which is imparted by these visits of the Conference Committee.

At the regular meeting in April, Mrs. Theodore C. Williams presented the plan for accumulating a library for the theological students in Japan, and in response to her enthusiasm $54.09 were taken in a collection and twelve volumes were donated by individuals.

Miss Rosalie Butler's paper on "Co-operation" has become the third in the series of League publications which are for sale at each regular meeting and in constant demand.

The New York League of Unitarian Women now completes its fifth year, the first half of its first decade, and finds that its progress up the mountain of success has been a su den bound, rather than a wearisor climbing; the impelling power ha ing been the enthusiasm for a ne movement which has fanned into steady flame the smouldering spa of denominational fire among o women. Having reached this poi in the ascent, and looking back up the good work that has been accor plished, shall we rest here and fe that the necessity of further exertic is no longer upon us? This can n be, the height we have reached h but given us a broader view of o portunities and possibilities; t ascent now will be steep, and the e thusiasm of novelty will be wantin but the effort must be more earne and persevering, till we have attaine the highest point and can, from th strength of difficulties overcom reach out a helping hand to all wh are on the way.

Respectfully submitted,
EMMA C. LOW, *Rec. Sec.*

Western Unitarian S. S. Society

NINETEENTH ANNUAL REPORT.

The report of the Western Unitaria Sunday-school Society for the yea 1892, comes from new and inexpe rienced officers. If, in attempting, t administer the affairs of this society they have succeeded in keeping it management reasonably near th model, it is because the society ha been so well officered in the past, tha like any other good housekeeping has carried over sufficient momentur not to make painfully apparent th inexperience of those in charge. Ou financial exhibit, all things considered is good. Last year we reported onl forty-eight annual members. Thi year, thanks to the energy of ou treasurer, we come to our annua meeting with 175 annual member and ten new life members enrolled In addition to these memberships, w have had contributions from 18 differ ent societies and individuals, aggre gating $256. Our sales amount t $542.51.

The new work that has been ac complished during the year is first, th publication of Miss Stafford's "Schoo Ethics," a manual for teachers, de signed for use as the second part o the second year's work of the Six Years' Course; second, the printing i UNITY from week to week of Mr Learned's lessons on "Some Religion of the Older World." Besides bein published in UNITY these lessons hav been printed separately and distrib uted in quantities to the twenty-fiv schools that are using this course The great disappointment of the year one that can not be outgrown, w have sustained in the death of Mr Maxson. Aside from the loss of thi noble man and efficient worker in al departments, the Sunday-school Soci ety has suffered in a special way. I was expected that Mr. Maxson woul revise and amplify his lessons o "Beginnings." This he did not liv to accomplish. The society has bee fortunate in securing the help of Mr Gould who will edit and prepare Mr Maxson's notes for publication.

This Six Years' Course which ha required much thought and labo from those upon whom the responsi bility rests and will require muc more before it is put into such form as they dream of and are strivin toward; bring us great reason fo congratulation and fresh cause for en thusiasm. To make this a littl plainer, let me turn aside for a mom ent from the Western Sunday Schoo Society and speak of Sunday-school in general for which Sunday-schoo societies exist—not Unitarian Sunday schools, but Sunday-schools. Robe Ingersoll, the iconoclast says, "Whe a doctrine gets too idiotic to b preached in the pulpit it is hande

down to the Sunday-school superintendent to be taught to the children." How much of this arraignment is just and how much of this criticism must we, as Unitarians, consider lest we gravitate toward the same defects? Not many weeks ago your secretary heard a Unitarian father admit that he had taken his child away from a Unitarian Sunday-school because he was being taught regarding the Bible what the father did not believe to be true. In the orthodox ranks it is evident that problems of the same general character are beginning to be felt. During the past six months the *Christian Union* has published a number of articles from different sources condemning the Sunday-school lessons in use. This agitation has culminated in a conference of representative men who have decided to inaugurate a new method of Bible study. At the American Institute of Sacred Literature held in Chicago in December last a method of Bible study was outlined. "The Bible," they say, "is not to be approached with the view of establishing preconceived theories but for the purpose of finding out what it really does teach." Carrying out similar ideas this new Sunday-school organization proposes for itself "a systematic and scientific study of the scriptures as history and literature." How would such suggestions have been received fifty or even twenty-five years ago by an assemblage of Congregational ministers? Would it sound quite safe to our twin brother Universalists to-day? Shall these not uncertain sounds from over the conservative border not compel us to realize that the pioneering done in our Six Years' Course is none too soon and none too far-reaching. May it not become necessary for the Western Sunday-school Society to hasten the publication of its Old and New Testament studies lest it be outstripped in this direction by its (so-called) conservative brothers? This term, Comparative Religion, hardly known fifty years ago, is fast becoming a commonplace in numbers of our Sunday-schools, thanks to the comprehensiveness of the Six Years' Course. In view of the wonderful advance indicated by this new departure of our orthodox brothers and because we are soon to have in the coming Congress of Religions the grandest object-lesson in fellowship the world has ever yet seen, is it too much to hope that in the near future our brothers may join with us in the study not only of the Christian Bible from a "historical and scientific standpoint" but also be able to see with us the beauties, the truths, and the deep religiousness of many more Bibles of many more peoples thereby enlarging their thought of God and religion until we can sing together from answering depths that

> "Truth is one
> And in all lands beneath the sun
> Whoso hath eyes to see, may see
> The tokens of its unity."

We sometimes hear the question, Why any Sunday-school at all? A *good* Sunday-school is the best answer to this question. Your children will in all probability go somewhere and you are recreant to your own ideals if, having a faith that is an inspiration and a help to you, you make no effort to teach it to your children. The love of that parent would be doubted who permitted his child through ignorance to eat of unwholesome food. How much more fatal and lasting is the effect upon one's spiritual nature of becoming saturated with the miasm of error.

In our own city a most interesting experiment is being tried—a "children's church" has taken for the present the place of the Sunday-school. A text and a short sermon on a topic fitted to the comprehension of the larger children is followed by questions intended to develop the ethical idea involved. It is too soon to realize results but the experiment is hopeful and interesting.

Mr. Horton, President of the Unitarian Sunday-school Society, says that there is a noticeable and encouraging stir in the local work of the Sunday-school all over the land. More zeal is to be seen and more application of intelligent methods to the problems in hand. He attributes this freshening interest to the deepening conviction that our faith requires this earnest phase of church life.

A correspondence is at present in progress between the two societies in Boston and Chicago pertaining to their common work and interests. The desire is expressed by their president for a "hearty and efficient co-operation" with us which we are confident will be realized in the near future.

There has never been a year since the society has had an existence when they have not felt the need of more money with which to carry out their plans than has been at their disposal. Nevertheless they have gone on from year to year publishing as much as circumstances would warrant. This year we are full of plans—fuller than than usual. Mr. Maxson's lessons already referred to will soon be ready for the press. Mr. Learned's lessons as yet only presented piecemeal in UNITY leaflets are being arranged for permanent book form. In addition to publishing these two books the society desires to raise and possibly add to the Unity Services and Songs for Sunday-schools. Anticipating this plan inquiries have been made among those using this book and suggestions have been secured looking towards this revision. All this work will require an unusual outlay of money and your secretary has been instructed by the Board to lay this matter with great seriousness before the friends assembled at our annual meeting. We want, we need five hundred dollars. Where is it to come from? From you friends of course. Now that the value of the work we are trying to do is beginning to be apprehended is it not surely our duty to push these lessons to a speedy publication? I am sure that the friends assembled here will find or make a way to bring about this much desired result.

MARION H. PERKINS, *Secretary.*

The Sunday School Institute and Tower Hill Summer Assembly.

REPORT OF THE SECRETARY.

Five years ago in October, at the Third Church, Chicago, the first Sunday School Institute was held in the West. The Western Sunday School Society had been at work fourteen years before enough of its schools were ready for such thoughtful study, to make an Institute practicable. Three days of study and informal conversation, with audiences or classes ranging from about fifty to one hundred and fifty, brought results of sufficient value to draw out a hearty vote in favor of holding a second annual Institute the following fall.

The three-day meetings at St. Louis in '88, and at Davenport in '89, represented as they were by ministers and delegates from fifteen or twenty different places, only proved the more convincing of their value as a practical aid and stimulus in the line of Sunday-school teaching. It was at Davenport that the scheme for a Six Years' Course of study was ripened, and that a two weeks' midsummer Institute was recommended to the Board of Directors. A course of study as significant as the one contemplated would require that every possible facility be placed in possession of the teachers, to insure a careful and reasonably successful working out of the principles involved.

During the two midsummer Institutes at Hillside, Wis., in '90 and '91 the first and second year's work in this course have been most ably led by Mr. Maxson and Mr. Learned, respectively. These meetings were of three kinds; the morning sessions were divided between the ministers' work and the Sunday-school study. The evenings were given to Unity Club interests;—lectures, etc. Afternoons were devoted to vacation. Twenty-seven towns were represented at Hillside, and seventeen ministers were in attendance, some at special sessions, others throughout the entire two weeks. A fee of $2.00 included all meetings and covered incidental expenses, leaving a small surplus for the treasury.

In any movement so young as this little five-year-old Institute, which touches so many people nearly interested but widely located, there must needs be many shifting conditions from year to year, owing to the unavoidable difficulties to be encountered with each new gathering. But a few main points must be held fast, and other elements adapt themselves accordingly.

I. The Sunday-school classes must be provided with suitable leadership.

II. The lectures and conversation connected with Unity Club work must be such in character and leadership as will carry onward that important branch of church work.

III. The accommodations for guests must combine out of door freedom, quiet, simplicity of living, with such reasonable comfort as can be had with the least possible expense.

IV. Since some *un*fortunate features will inevitably mix with the many fortunate ones of any locality,—such as distance, surroundings, accommodations, etc.,—it is considered well to hold whatever ground is gained in favor of any one reasonably sustained locality, developing that one center first, to its best capacities, until its limitations are reached.

Holding to these central points, it is more than likely that before such local limitations are reached, there will be indications of new localities wishing to hold such meetings. This is hardly a prophecy, but more nearly a statement, of fact, for an invitation was received this year from Grand Haven to hold the Institute meetings there this summer, instead of at Tower Hill, but the directors thought it right, all things considered, to decide in favor of the latter place. What relations may exist in coming years between the Western S. S. Society, and the Tower Hill Summer Assembly, already established and to be continued as such, the future will determine. Also what other centers may be established, or from year to year may locate transiently at different places, the summers themselves will show. But it seems to be pretty well evidenced that summer Institutes are taking permanent hold in the West.

The date of the next Institute is not yet fixed, but its location will be Tower Hill, Wis., where arrangements have been in process for the last few months to accommodate those in attendance upon its meetings.

The demand for holding the study classes on the Hill, instead of in the valley, seems to be imperative, and the preparations, therefore, have been chiefly confined, thus far, to the two questions of how to provide a place of meeting and how to secure the comfort of those in attendance. The programme will grow later on. It has been published that the Tower Hill Company will bring water within easy convenience of the cottagers. That it will build a pavilion for the use of the meetings and for sociable purposes, and that it will put up "Long-houses" having three or four sections each, and providing for three occupants to a section. A few who have already engaged some of these sections have paid at the rate of $2.50 per week, that being an average price. As many of these as are in demand can be built. The board at the dining-hall will be $3 per week and in charge of two ladies of All Souls Church. The best of country fare will be provided.

The suggestion last summer, from a Monmouth shareholder, that forty friends be found who would give $10 each toward erecting a pavilion, has begun to take effect. Every addition will help the preparations and speed the coming Institute, for although the Tower Hill Pleasure Company is a matter apart from the Summer Institute in a business way, it is no less to be admitted that there is much in common for their mutual interest.

The main feature of the programme has been provided for in the leadership of the third year's course of Sunday-school study. Rev. F. W. N. Hugenholtz will direct the work upon the "Growth of the Hebrew Nation." The second series of lessons in the year's work—"Essentials of Character"—has as yet been provided with no leadership. That is a thing to be planned for as early as possible in the future. As has already been noticed in UNITY, there will be evening lectures upon literary, World's Fair, and other topics, in the chapel at Hillside, but the morning sessions of the Institute and whatever additional afternoon talks are given upon scientific and other subjects, will be at Tower Hill.

Further arrangements as to programme and other matters will appear from time to time in the pages of UNITY.

E. T. LEONARD, *Sec'y Inst.*

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Treasurer's Report of the Western Unitarian Conference.

May 18, 1891. Balance on hand		$39.95
Annual memberships:		
Mrs. L. H. Hine	$ 1.00	
Mrs. C. M. Stone	1.00	
Miss Marie Smith	1.00	
Rev. R. E. Blount	1.00	
Rev. N. C. Earl	1.00	
Albert Scheible	1.00	
C. H. Williams	1.00	
B. A. Plummer	1.00	
Mrs. B. A. Plummer	1.00	
Mrs. Ida G. Temple	1.00	
Wm. H. Huggins	1.00	
Mrs. E. O. P. Huggins	1.00	
Miss Juniata Stafford	1.00	
H. N. Wheeler	1.00	
		$14.00
Life membership:		
Mrs. J. C. Coonley		$25.00
From individuals:		
Alexander Dunlop, Chicago	$ 5.00	
Rev. C. F. Bradley, Quincy, Ill	10.00	
Miss K. T. Norris, Milwaukee, Wis.	5.00	
Mrs. Forbes, Champaign, Ill	20.00	
Enoch Lewis, Philadelphia	25.00	
Mrs. C. J. Richardson, Princeton, Ill.	5.00	
Miss Emma Dupee, Glencoe, Ill	25.00	
Mrs. E. W. Dupee, Glencoe, Ill	100.00	
Miss Harriet S. Tolman, Boston, Mass.	20.00	
A Friend, Warren, Ill	1.00	
Rev. L. J. Duncan, Sheffield, Ill	2 50	
Miss M. L. Lord, Chicago	10.00	
M. Leonard, Chicago	40.00	
Miss Lizzie N. Harris, Boston, Mass.	2.00	
Miss J. D. Barbour, Meadville, Pa	5.00	
John Wilkinson, Chicago	50 00	
Thos. Howard, Chicago	10.00	
J. D. Ludden, St. Paul, Minn	50.00	
Dr. J. H. Woolley, Chicago	25.00	
A Friend, Rochester, N. Y.	10.00	
B. A. Plummer, Forest City, Ia	2.63	
		$423.13
FROM CHURCHES.		
Bloomington, Ill	$ 10.00	
Buda, Ill	11.00	
Cooksville, Wis	5.00	
Cleveland, O	313.00	
Chicago, Ill., Third Church	75.00	
" " All Souls Church	335.00	
" " Friends in Church of Messiah	150.00	
Cherokee, Iowa	5.00	
Davenport, Iowa	25.00	
Decorah, Ia	10.00	
Des Moines, Ia	10.00	
Grand Haven, Mich	10.00	
Grand Rapids, " Holland Church	12.00	
" " " Unity Church	20.00	
Germantown, Pa	24.90	
Greeley, Col	5.00	
Geneseo, Ill	25.00	
Geneva, Ill	10.00	
Hinsdale, Ill	50.00	
Humbolt, Iowa, '90 and '91	10.00	
" " '91 and '92	10.00	
Helena, Wis	20.00	
Janesville, Wis., '90 and '91	20.00	
" " '91 and '92	20.00	
Kalamazoo, Mich	20.00	
Kansas City, Mo	20.00	
Laporte, Ind	10.00	
Luverne, Minn	10.00	
Menomonie, Wis	10.00	
Moline, Ill	20.00	
Monmouth, Ill	10.00	
New Bedford, Mass	100.00	
Nora Mission, Ill	5.00	
Omaha, Neb	31.00	
Princeton, Ill	10.00	
Quincy, Ill., '91 and '91	21 90	
" " '91 and 92	56.15	
Rochester, N. Y	75.00	
Rock Rapids, Iowa	10.00	
Sioux City, Iowa	100.00	
Sioux Falls, S. D	10.00	
St. Paul, Minn	40.00	
St. Louis, Mo	180.00	
Sheffield, Ill	25.00	
Warren, Ill	4.70	
		$1,942.75
Rent, C. H. Kerr & Co		240 00
Int. on Frothingham Fund		120.00
Int. on Endowment Fund		825.05
Collection at Conference		26.26
		$3,656.14
DISBURSEMENTS.		
Rent of Rooms, Headquarters	$960.00	
Salary of Secretary	1,666.67	
" Treasurer	100.00	
Conference Number of Unity	100.00	
Year Book and postage on same	61.79	
Endowment Fund Circulars	16.75	
Interest on loan at Bank	92.11	
Janitor	57.75	
Boy	181.95	
Laundry, Gas, and other incidentals	39.00	
Envelopes, Stationery, Telegrams, Stamps, etc.	83.72	
Expenses of Delegates to Boston Anniversaries	38.00	
Share of Delegate Expenses to Saratoga	12.21	
Conference Programmes	8.95	
Services in the Field	95.97	
Contribution to Douhit Fund	25.00	
" Lincoln, Neb., Church	25.00	
" Liberal Holland Society, Chicago	75.00	
	$3,639.87	
Balance on hand	16.27	
	$3,666.14	

MYRON LEONARD, *Treasurer.*

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Visitors to England are often struck with the dazzling whiteness and brilliant finish of the grand old dinner and banqueting services, many of them centuries old, but in appearance equal to new silver. The English silversmiths have the advantage of a special preparation which has been popular with them for the past seven years. It is not altogether unknown in our country, and considering the beautiful silver-ware that now adorns most of the refined homes of America, an article that will not scratch the exquisite workmanship of valuable silver, and prevents tarnishing, should be as widely used as it is in the Old World. We refer to GODDARD'S PLATE POWDER, for which a depot has just been opened in New York. If you would preserve your silver ornaments and plateware, you should use it regularly. With reasonable care a 25 cent packet will last for many months. If not obtainable at your grocer's it will be mailed free for 25 cents.

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Frederick B. Knapp, S. B. (M. I. T.) Principal.

TABULATED STATEMENT.

States and Cities.	Letters and Postals. Sent.	Received.	Parishioners.	Tracts and Sermons. A. U. A.	U. M.	S. T.	Miscl. T.	Savage.	Chadwick.	Clarke.	Papers and Magazines. Register.	Unity.	Unitarian.	Misc. Papers and Magazines.	Money. Received.	Spent.
ASSONET, Mass.	48	34	35	52	37	24	121	270	36		44	331		132	$ 3.34	$ 21.81
ARGUS, Iowa		2		few				26								
BARABOO, Wisconsin	8	2		180	32	2		55	6		17	13				.70
*BUDA, Illinois					*300							75				
CHICAGO, "	306	208	27	833	329	954	34	80	97		85	58		65		
CLEVELAND, Ohio	150	113	49	668	1064	319	125	1106	541	4	67	160		15	5.49	46.40
COOKSVILLE, Wisconsin	67	54	26	29			12	366	24	7	43	50		36	.61	6.12
ABERDEEN, South Dakota								15								
DAVENPORT, Iowa	198	76	98	228	32	25	63	1762	349		118	108	18	146	33.21	117.20
DENVER, Colorado				2631			108	685	49		106	13	19	42		
FAY, Kansas	27	19	10		3		40	252	26	18	63	95		137	2.41	8.00
GENESEO, Illinois			40	150	5	50		1600	200	20	10	26	1	2	5.00	
GENEVA, "	25	12	2	100	12	12		125	50		12	20		50	1.00	3.00
HINSDALE, "	260			360	34		169	436	196		125			460		
HUMBOLDT, Iowa			30													
KALAMAZOO, Michigan	20	1	20	550												3.00
KENOSHA Wisconsin	54	57	13	11	11	14	27	9	19	21	141	111		37		8.63
LAWRENCE, Kansas	180	180		745	1051	1000	1169	1420	657	2187	1257	1520	118		14.00	150.00
PRAIRIETOWN, Indiana	16		22	60	30	25	50	7	8	27	20	26		6		4.36
QUINCY, Illinois			2													10.00
Riverside, "	0			24	9	18	14	13	9	1	25	16		71		
ROCHESTER, New York	100	71	25	176	348	497	60	95	57	13	91	289	66		15.00	40.21
SIOUX CITY, Iowa				100			59	55	25		24	89	23		50	2.65
SIOUX FALLS, "	30	10	21	100			40	210	80	50	75	25		20	50	4.00
ST. ANTHONY PARK, Minnesota	28	12		40				200								
ST. LOUIS, Missouri	643	278	306	760	39	62	7595	527	218	189	621	970		753		77.80
ST. PAUL, Minnesota	150	150	110	3253	125	441	866	1464	180			100			19.50	69.03
TOTAL	2319	1279	836	11050	3461	3442	10552	10808	2727	2537	2944	4031	245	1927	$ 100.56	$ 572.91

*Unity Mission, 300 Sermons.

Treasurer's Report of the W. W. U. C., from May 12th, 1891, to May 16th 1892.

RECEIPTS.

Life Memberships.

Mrs. C. A. Giddings, Cleveland, O	$10.00	
Mrs. Ruth D. Norcross, "	10.00	
Mrs. Catharine L. Doan, "	10.00	
Mrs. Robert J. Bellamy, "	10.00	
Mrs. G. O. Carpenter, Jr., St. Louis, Mo	10.00	
Mrs. J. C. Learned, "	10.00	
Mrs. E. C. Sterling, "	10.00	
Mrs. Mary M. Crunden, "	10.00	
Mrs. Geo. F. Durant, "	10.00	
Mrs. Anthony Ittner, "	10.00	
Mrs. Emily H. White, "	10.00	
Mrs. W. B. Candee, Chicago, Ill	10.00	
Mrs. T. B. Brown, "	10.00	
Mrs. Carl Dreier, "	10.00	
Mrs. S. W. Lamson, "	10.00	
Mrs. F. J. Howe, "	10.00	
Mrs. M. A. Osgood, "	10.00	
Miss Louise Greele, "	10.00	
Mrs. Mary C. Doud, "	10.00	
Mrs. Herbert Metcalf, "	10.00	
Mrs. Frank B. Orr, "	10.00	
Mrs. S. H. Carrington, Janesville, Wis	10.00	
Mrs. Julia M. Hunting, DesMoines, Ia	10.00	
Mrs. Chas. T. Catlin, Brooklyn, N. Y	10.00	
		240.00

Contributions.

Mrs. Geo. F. Durant, St. Louis	15 00	
Mrs. Carl Dreier, Chicago	16.00	
St. Louis, Mo	15.00	
Mrs. W. Lamson, Chicago	5.00	
Mrs. H. M. Case, St. Louis	5.00	
Mrs. J. B. Case, St. Louis	5.00	
Mrs. Cordelia Kirkland, San Francisco	5.00	
Mrs. Julia P. Harvey, Geneva	5.00	
Mrs. N. T. Bemis, Independence, Ia	5.00	
Mrs. W. C. Gannett, Rochester	5.00	
Mrs. Victoria Richardson, Princeton	5.00	
Mrs. M. J. Miller, Geneseo	5.00	
Mrs. Wm. A. Noyes, St. Louis	5.00	
Mrs. W. C. Dow, Chicago	10.00	
John Wilkinson, Chicago	21.00	
Mrs. C. P. Woolley, Chicago	10.00	
		132.00

Contributions from Societies.

Davenport, Ia	5.00	
St. Louis, Mo	40.00	
All Souls Church, Chicago	20.00	
Third Church	20.00	
Quincy, Ill	5.00	
Hillside, Wis	5.00	
Hinsdale, Ill	5.00	
Des Moines	5.00	
La Porte	5.00	
Janesville	5.00	
Cash	.50	
		115.50
Annual Memberships:		203.00
Receipts from Collections at Councils		38.82
Receipts for Crow Indians, "Hinsdale."	5 00	
Cleveland	4.82	9.82
Sales P. O. Mission Record Books		12.10
		$751.24

DISBURSEMENTS.

Salary, F. Hilton	10.70
" M. H. Perkins	215.00
" Post Office Mission Secretary	168.00
Crow Indians	9.82
Printing	30 38
Stationery	16.48
Traveling Expenses	44.11
Post Office Mission Postage	10.00
Office Postage	17.60
Cash balance	229.15
	$751.24

MARION H. PERKINS, *Treas.*

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Treasurer's Report of the Western Unitarian Sunday School Society, May 9, 1891, to May 14, 1892.

RECEIPTS.

Balance May 9, 1891		$ 227.71
Received from outstanding bills		43.86
From sale of merchandise		542.51
Annual memberships, $1.00 each		175.00
Life memberships:		
Miss Emma Dupee, Chicago	$ 10.00	
Charles Edwards Dupee, Chicago	10.00	
Mrs. Ella F. Hubby, Cleveland	10.00	
Mrs. John C. Coonley, Chicago	10.00	
Miss Anna W. Longstreth, Phila	10.00	
G. W. Strattan, Altoona, Pa	10.00	
Charles Nash, Worcester, Mass	10.00	
Miss Lelia Patterson, Sioux City, Ia.	10.00	
Mrs. Leslie Greenwood, "	10.00	
J. R. Williams, Milwaukee, Wis	10.00	
Mrs. Geo. O. Carpenter, St. Louis	10.00	
	$110.00	
Contributions from Sunday-schools and individuals:		
Boston, Church of the Unity	$100.00	
Chicago, All Souls Church	20.00	
" Third Unitarian Church	20.00	
Cleveland, O., Unity Church	10.00	
" Miss Mary L. Southworth	3.00	
Davenport, Ia	15.00	
Geneva, Ill	5.00	
Greeley, Col	2.00	
Hillside, Wis	5.00	
Hinsdale, Ill	5.00	
Lincoln, Neb., H. W. Brown	2.00	
Louisville, Ky	10 00	
Quincy, Ill	20.00	
Rochester, N. Y	10.00	
St. Louis, Mo., Church of the Unity	15.00	
Sheffield, Ill	5.00	
Sioux City, Ia., Mrs. A. Groninger	2.00	
Sioux Falls, S. Dak	5.00	
	$256.00	
Interest on endowment fund	1.94	
Institute fees and receipts	71.15	
	$1,428.17	

NOTE. The First Unitarian Church of Sioux City, Ia., paid $20 for two life memberships which are acknowledged under that heading instead of under contributions. The Church of the Unity of St. Louis in addition to its contribution, paid for one life membership. A contribution of $1.00 and two annual memberships from Sheffield, Ill., and a contribution of $3.00 from Buda, Ill., reached the office too late to be included in the totals.

DISBURSEMENTS.

Merchandise bought and publications made	$ 248.03
Postage and expressage	64.52
Secretary's traveling expenses	12.21
Stationery and circulars	14 91
Expenses of Institute, including advertising it	99.15
Advertising of publications	32.80
Secretary	262.50
Treasurer and clerk hire	530.00
Cash balance, endowment fund	49.01
" " general fund	115.04
	$1,428.17

STATEMENT OF RESOURCES.

Cash on hand, including endowment fund	$ 164.05
Furniture	40.00
Plates, books, and pamphlets	1,383.04
Accounts receivable, net	16.32
	$1,603 41

Respectfully submitted,
CHARLES H. KERR, *Treas.*

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hirty-eighth Annual Session of the Western Unitarian Conference, May 17-20, 1892.

The Conference sermon was preached in emorial Baptist Church, Tuesday evening, ay 17, by Chas. F. Bradley, of Quincy, Ill., e subject being "The Living Church."

The exercises Wednesday were opened ith a devotional meeting led by J. G. ownsend. This was followed by the open- g business session. After the election of . G. B. Pierce, of Decorah, Iowa, as sec- tary, the chair appointed the following ommittees: Business committee, W. C. annett, J. D. Ludden, J. C. Learned, F. L. osmer, W. W. Fenn, Mrs. McMahon, A. I. Judy; Committee on Credentials: A. H. rant, Miss M. F. Tupper, Mrs. J. D. Bangs.

n the enforced absence of Mr. Effinger, his eport was read by Mrs. Woolley. Mrs. Woolley also reported the condition of the ffice work at headquarters. There were also rief, encouraging reports by Messrs. Croth- rs, Judy, Hosmer, Jones and Learned. Mr. Blake reported progress in the new move- nent at South Evanston, Ill. Mr. Hosmer tated that some missionary work had been lone from his center, he having preached everal times at Painesville, Ohio, and at Massillon, as well as having arranged for services by others. Mrs. F. L. Pierce spoke of the outlook for the towns accessible from Decorah, Iowa. Rev. T. B. Forbush gave an extended and interesting report of his work in the Rocky Mountain Conference. It was hopeful to learn that in the last three years the work had grown from three churches and one minister to ten churches with five ministers. Mr. Forbush also spoke encouragingly of Rev. David Utter's work in Salt Lake City. Whereupon, it was moved by Mr. Gannett, and enthusiastically voted by the Conference: "That the Western Unitarian Conference, hearing from Mr. Forbush about our former comrade Mr. Utter's good work at Salt Lake City, sends its hearty greeting and congratulations to him." Mr. Forbush then spoke approvingly of Mr. Skeptersen and his work among the Icelanders of Winnipeg. In short, the report of Mr. Forbush was most gratifying, showing a steady growth in the West, and the accession of ten new ministers.

The report of the treasurer, Myron Leonard, showed the receipts of the Conference for the year past to have been $3,558.25 and the disbursements $3,590.88. The shortage of $32.63 was met by voluntary contributions in less time than it takes to record the fact. The report further showed that of the Endowment fund, $16,250 were invested, while $1,325 lay in the bank.

Wednesday afternoon the exercises opened with memorial services. Miss Mila F. Tupper read a letter of tribute to Henry Doty Maxson from S. W. Hunt and then added her own fit words of respect to this man whom all knew only to love. F. L. Hosmer followed with words of warm appreciation for another silent worker, E. C. L. Browne. F. W. N. Hugenholtz, of Grand Rapids, Mich., was to speak of Professor Kuenen, but in his absence Dr. E. G. Hirsch was called upon and spoke of Kuenen's work and the loss sustained by his early death. In conclusion, Jenkin Lloyd Jones offered words of tribute to Professor Huidekoper of the Meadville school.

Following the memorial services was a symposium on the practical aspects of our work. The first speaker was Henry T. Secrist, who spoke of "The Constituency that Awaits the Liberal Church." Unitarians who had come from the East, people who had become disgusted with religion or its counterfeits, others who were dissatisfied with the orthodox church, those in doubt as to their own beliefs—to these it was thought the liberal church might reasonably appeal and these formed the constituency awaiting us. The next speaker was John E. Roberts. Mr. Roberts urged that the church should busy herself not about the "constituency" but about the truth. In the absence of Mr. Mann, of Omaha, Mr. Root read his paper on "The Difficulties in the Way." These difficulties were found to lie in the nature of the work itself and in the people. By outlining the difficulties the paper hinted the way to success. H. C. McDougal followed, speaking of "The Work there is to do." The symposium closed with several short speeches of a practical nature.

The exercises Wednesday evening were held in Memorial Baptist church. The topic for the evening, "The Liberal Minister; his Equipment and Place," was introduced by a scholarly address by Prof. G. R. Freeman of the Meadville School. W. W. Fenn followed, emphasizing the prophetic nature of the minister's work. The minister is not to be mere expounder of texts but a prophet,—one who shall see through the exterior of things into the inner meaning of things and events. Miss Caroline J. Bartlett spoke of woman's work in the ministry, pleading for a fuller and less sentimental recognition of woman's work and worth. The addresses merited the close attention of the large audience.

Thursday, May 19, the exercises opened with devotional service, conducted by H. C. McDougal. After this hour of "uplift of heart" came the following report of the Business Committee:

"With a view to meeting the wishes of some of the Unitarian churches and workers of the West and of securing greater union and harmony among all, the directors of the Western Conference recommend to the Conference the passing of the following resolution:

"*Resolved*, That to the statement of 'the things most commonly believed to-day among us,' adopted by the Western Conference in 1887, the following supplementary resolution be adopted — the same to be printed regularly with that statement:

"'*Resolved*, That the Western Unitarian Conference hereby declares it to be its common aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.'"

It was voted that the matter should come before the Conference at 11:30.

The report of the Unity Publication Committee was read by Bethia C. Reed, secretary and treasurer. The report showed that during the year there had been published: "Three Stages of a Bible's Life," by W. C. Gannett; "Love and Law," by J. V. Blake; "Faith of a Unitarian Layman," by A. H. Wimbish, as well as various reissues of tracts and an edition of 1000 each of *Unity Hymns and Services; Unity Hymns* and *Chorals; Responsive Readings; Unity Hymns, Chorals* and *Responsive Readings*. An edition of 1000 of Unity Hymns and Services for Sunday Circles, was also printed. The report further showed that there had been sold and distributed 8,707 Unity Mission and 15,630 Short Tracts. As to finances, the report showed the anount on hand to be $160.20 with $35.52 due on account.

After this report there were addresses on "The significance of public worship." The subject was introduced by S. M. Crothers who accepted, developed and emphasized Carlyle's idea that *worship* is only the shorter end for *worthship*. A. M. Judy followed, showing that public worship has advantages quite lost in private devotion.

T. G. Milsted was the last speaker. He urged the thought that worship, like all other religious exercises, is not for the sake of pleasing God, but for developing man.

After a short recess, the resolution supplementary to "the things most commonly believed" came before the Conference. It was moved by Mrs. Woolley and carried that in the discussion of the resolution no one speak more than five minutes at one time and that no one speak twice if any one who had not spoken desired the floor. It was moved by Mr. Crothers and seconded that the resolution be adopted. It was then moved by J. V. Blake that action on the resolution be postponed one year. The motion was seconded but lost. Mr. Root moved that the resolution be amended by substituting "general" for "common." This was seconded, the word "general" being understood by the committee as synonymous with "common" and the substitution commending itself to them, the change was made without action by the conference. After remarks by Mrs. Woolley favoring the adoption of the resolution, J. T. Sunderland was called to the floor and explained the significance of the resolution. Then there were several short speeches, after which Mr. Jones offered as amendment the words "that offers fellowship, co-operation and aid," the phrase to be inserted between the words "religion" and "in harmony" in the original resolution. Mr. Judy offered an amendment making the resolution read: "A religion in harmony with the above statement as nearly as may be done without excluding the giving of aid and sympathy to men and churches who do not concur in it but who desire to stand with the Conference upon the Cinciunati basis of fellowship."

After several had spoken and there were still others desiring to discuss the resolution, Mr. Gannett moved that the Sunday-school Society be asked to give the Conference an hour of their time and that when the morning session adjourned it should be to meet at 1:45.

At the afternoon session, Mr. Judy, with consent of his second, withdrew his amendment. But while he withdrew his amendment, Mr. Judy wished it understood that he voted for the resolution in the sense that the amendment explained. Various aspects of the resolution were touched and emphasized by Messrs. Crothers, Fenn, Blake, Milsted, Gould, Gannett, Jones and Mrs. Wilkes. The President D. L. Shorey, at the request of a delegate, stated his view of the subject. Upon vote, the resolution was carried, there being forty-two affirmative and twenty-seven negative votes. After the vote Mr. Milsted in behalf of Unity Church invited the Western Conference to meet there next year. The time spent discussing this resolution crowded out "The Parliament of Religions" on the programme for Thursday afternoon.

The Business Committee presented and the Conference adopted the following resolutions:

"*Resolved*, That this Conference sees in the event of the opening of the World's Fair, in May, 1893, a greater opportunity than has hitherto come to us for calling together the Unitarian churches of the West and for instituting larger and more effective measures for future co-operation and usefulness; and to this end the Conference asks its directors to consider the advisability and possibility of securing larger and more attractive Headquarters before next May, and it calls on all the churches to send large delegations and hold the noblest Conference yet—a prelude to the larger International Congress to be held in the autumn.

"*Resolved*, In view of the many petitions presented to Congress asking that the granting of National aid to the Columbian Exposition be conditioned upon Sunday closing, the Western Unitarian Conference, while hoping for an open, if silent fair, respectfully protests against such attempts to influence national legislation; and requests that the question of the granting of national aid be determined absolutely without reference to Sunday closing.

"*Resolved*, That to secure effective presentation of this petition in Washington, the directors be authorized, if it seems to them expedient, to send a special messenger to present this petition to the Congressional Committee.

"*Resolved*, In the interest of the multitudes to whom Sunday is the one day of leisure in the week, the Western Conference requests the World's Fair Directory to grant the open, but silent, Fair on Sunday.

Inasmuch as it has been circulated that the only class desiring to have the Fair open Sunday is the lawless and immoral, it was voted that the Business Committee prepare a petition to Congress asking for the open Fair, the petition to be signed by ministers only.

"*Resolved*, That for the sake of good order and sobriety, the Western Conference requests the World's Fair Directory to permit absolutely no bars for the sale of intoxicating liquors in the Fair grounds.

"*Resolved*, That in the interest of justice and brotherhood we protest against those laws and practices still in vogue in some parts of our country, that withhold from our fellow-beings of the colored race the privileges in railroad cars, steamboats, hotels and other places which their money, intelligence and courtesy would command, did they belong to the white race; and we call upon all lovers of human progress and equality, irrespective of political allegiance, to do all they can to make real and practical the triumphs of the great struggle for liberty and equality in this country.

"*Resolved*, That this Conference notes with delight the disintegration of creedal fetters and of theological tyranny in the various branches of Christendom, and that we watch with fraternal interest the struggle within all the denominations towards intellectual and spiritual freedom. We desire to publish our warmest sympathy with every longing and aspiration for larger and broader statement of all the great problems, religious or social, and, to this end, we front the future unpledged save to all that it holds for us.

"*Resolved*, That the warm thanks of this Conference are given to the officers of the Memorial Baptist Church for the use of their church for our evening services. Their act of liberality and courtesy will not be forgotten.

"*Resolved*, That the Conference extends to All Souls Church and to those from other churches, who have assisted in providing homes and entertainment and social opportunity for us, its most grateful acknowlegments. We have a deep sense of the kindness, self-sacrifice and cordiality implied in all that we have received.

It was further voted:

In regard to finance the Conference sends this message to the Churches: It hopes the Churches will contribute more to the Conference expenses in the coming year than they have done in the year past. The next year's expenses will certainly be greater. The year's work is badly inconvenienced by the unanimity with which very many of the churches concentrate their contributions upon the last months or weeks of the year.

It was also voted: That the Conference having raised $25,000 of its Fifty Thousand Endowment Fund begun three years ago, the last $10.000 being a memorial fund with the name of Theodore Parker set upon it, now go on to raise the remaining $25,000, and that this, in gratitude, be called the Ralph Waldo Emerson Memorial Fund.

The Business Committee presented the following nominations:

President, Hon. D. L. Shorey; vice-president, Rev. May A. Safford; secretary, ——; treasurer, Myron Leonard; directors, Rev. J. R. Effinger, Rev. F. L. Hosmer, Rev. Jenkin Ll. Jones, Joseph Van Inwagen, Mrs. C. P. Woolley, Myron Leonard. The secretary, when appointed, will also serve as one of the directors. Rev. W. W. Fenn was recommended for the vacancy left by Mr. Maxson's death. The committee failing to secure a suitable secretary recommend that the appointment of a secretary be left to the Board of Directors with full power to act.

The banquet tendered to the delegates at the Grand Pacific Hotel was fit ending to a meeting of great vigor and helpfulness.

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Report of the Eleventh Session of the Women's Western Unitarian Conference, May 17, 1892.

The business session of the W. W. U. C. was called to order by the president, Rev. Ida C. Hultin. After a few encouraging words to the gathered friends, she introduced the business by calling a report of the Secretary, Mrs. M. H. Perkins. The report was read and accepted as was also her report as treasurer.

These reports were followed by an interesting account of the Post Office Mission work, read by Mrs. B. C. Reed the secretary of that branch of work, which is being actively carried out.

The St. Louis branch of the Conference was reported by its president, Mrs. G. F. Durant. The P. O. Mission work of this society has been large and efficiently carried on by Mrs. J. H. Barnard with four assistants. The society has held seven meetings the past winter. The Working Unity Society with its weekly meetings has been an active helpful body.

Mrs. Dow reported the Chicago branch of the W. W. U. C. to have held four meetings for the study of the growth of liberal religion.

The next report was by Miss Isabella Chapman for the New York League, this being the secretary's report for its fifth year. Under the fostering care of the League a student graduates from Meadville in June. The meetings of this society are monthly, the membership numbering, 342.

The reports were followed by a most interesting paper by Mrs. Ednah D. Cheney of Boston; the subject, "What shall we Ask of Religion." Life itself answers this question, we were told, and religion was defined as that principle in human nature which binds us to the great Soul of the universe. Many gems of thought were given to the listening people, some such as these:

"Respect individuality in thought and word, but fail not to hold up the right to others as well as ourselves.. Theodore Parker found no thought too high for the most popular, ignorant audience.. Experience is not limited to the five senses, but is equally of the spiritual nature.. Science may look at a part, religion must look to the whole.. Religion gives strength, certainty, enabling one to take a hold on life that blessedness may be found *now*.. In all trials religion gives light to the heart of man.. Religion will find its expression in art, poetry and life if we but patiently wait."

The discussion was led by Mrs. Woolley, who paid a tribute to Mrs. Cheney, as one of the Free Religious leaders. She said that religion must teach man to think, feel, then to act, and that we have here the meaning of the motto of the Conference: "Freedom, Fellowship and Character in Religion." Mr. Jones spoke the last word of the morning session, which was of friendly greeting to the Conference and kindly tribute to Mrs. Cheney.

The afternoon session was called to order by the president at 2 o'clock and opened with a hymn.

The report of the nominating committee made by Mrs. Dow was moved and adopted, resulting in the election of the following officers: President, Rev. Ida C. Hultin of Moline; First Vice-President, Mrs. C. P. Woolley; Second Vice-President, Mrs. Rose E. Damon, St. Louis; Secretary and Treasurer, Mrs. Marion H. Perkins, Chicago; Post Office Mission Secretary, Mrs. B. C. Reed, Chicago.

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A unanimons vote of thanks was tendered Mrs. Cheney for her paper.

Several reports were made by friends who had attended the three Religious Councils which were held at Moline, Janesville and Sherwood.

Mrs. Richardson of Princeton, spoke of her great pleasure and surprise that so many men as well as women attended the Council at Moline and entered into the discussion. The hope was expressed that next year there might be many Councils. Miss Hilton reported for the Council held at Janesville; saying, she enjoyed especially the devotional meetings and thought the careful discussion of the World's Fair very acceptable. Mrs. Jones thought the Councils educational in their tendency and was much pleased at Janesville that so many women came, who had few opportunities for touch with the outer world. She advised more Councils held for one day in various places. Mrs. Perkins thought the Councils were more interesting than large meetings because each one took part. Rev. Sophie Gibb said she was introduced to the W. W. U. C. by the Council at Janesville and felt such meetings to be very useful. Rev. Mila Tupper of Grand Rapids, believed the Councils would reach those people who might never attend a Conference and would be great events in their lives. Mr. Judy felt the gathering of so many women was the prediction of something mighty the women are to do. He thought the women should be trained to speak upon distinctively religious subjects. Miss Tupper spoke of their mid-week meetings as delightful and profitable at Grand Rapids.

Miss Hultin made an earnest appeal for donations to carry on the work and met with the response of a collection and $50.00 from two friends.

Mr. Jones urged the women who are the leisure intellectual class to take the men along with them. Some one asked, How? Mr. Jones replied that it was hard to answer but the *women have it to do.*

Mrs. Dupee offered to be one of four to educate a student at Meadville.

Mrs. Marean spoke of the Ramabai work.

The following resolution was offered by Mrs. Woolley and adopted:

In view of the international character of the coming Columbian exhibition, the fact that it is to be not only visited but participated in by all classes and peoples, representing different nationalities, and all the varying religious faiths of the world, whose opinions and rights in the administration of the Fair should be generously regarded; in consideration, further, of the obstacles imposed to any just knowledge or enjoyment of the great exhibit, not alone to the laboring men, but to all classes of business and professional men and women engaged throughout the day; and lastly because we believe the religious uses of Sunday can be well observed only by conserving all educational means and institutions to it use, by making it a day of rational rest and recreation, and that the interests of morals in the community will be best preserved by such means; we thus record it as the wish and conviction of the Women's Western Unitarian Conference, that the World's Fair in all its educational and art exhibits, should be open on Sunday, and hereby petition the Directory of the Columbian Exposition to that end; praying them in their decision on this question to consider not the denominational opinions and beliefs of any one sect or any one of the world's great religions, but in the light of that progressive faith which is limited only by the needs and aspirations of the entire race, and the development of our common humanity. In this connection be it also

Resolved, That we most earnestly petition Congress now assembled and holding in consideration the question of an appropriation for the World's Fair, that it be guided in such action by no denominational pressure, which according to the fundamental principles of republican government, lies entirely outside its jurisdiction; our national government being pledged, both by precept and precedent, to absolute non-interference on all questions of religious belief.

Mrs. Stone of Kalamazoo, gave an interesting paper using for her subject the World's Fair mottoes: "Not things but men; not matter, but mind." The paper was filled with bright thoughts gathered in considering from a broad view the possibilities offered by the Fair.

It was moved and carried to leave to the matter of a delegate to the International Council to the board of directors of the W. W. U. C.

Genial remarks from Mr. Hosmer closed the meeting.

EVA WANZER, *Scribe.*

Nineteenth Annual Meeting of the Western Unitarian Sunday-School Society.

The annual business meeting of the W. U. S. S. Society was called to order on Thursday, May 19, at 2 p. m. by the president, Rev. Lewis J. Duncan.

On motion the Society voted to give forty-five minutes of its time to the Western Unitarian Conference. The Society accordingly took a recess.

On reassembling, the reports of secretary and treasurer were read and adopted.

On motion, the chair was instructed to appoint a committee of three on nominations for the ensuing year. The chair appointed Rev. H. T. Root, Rev. Mila F. Tupper and Miss Mary L. Lord.

The report of Mrs. Ellen T. Leonard as Institute secretary was called for, but owing to the limited time at the disposal of the Society, it was voted that her report be printed in UNITY without reading.

The committee upon nominations reported the following: for President, Rev. Jenkin Lloyd Jones; Vice-President, Rev. A. W. Gould; Secretary, Mrs. Marion H. Perkins; Treasurer, Charles H. Kerr; Directors for three years, Rev. L. J. Duncan, Rev. A. W. Gould, Charles H. Kerr and George Stickney.

Rev. Jenkin Lloyd Jones declined to allow the use of his name for president, and on motion of Mr. Kerr, the report was amended by substituting the name of Rev. A. W. Gould for president and the name of Miss Mary L. Lord for vice-president. The report as amended was adopted. The Society then adjourned. MARION H. PERKINS, *Secretary.*

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Notes from the Field.

Milwaukee.—The dedication of the beautiful new church at Milwaukee took place on Thursday evening, May 19. Besides the minister of the church, Rev. Henry T. Secrist, Revs. J. F. Schindler, T. G. Milsted, T. B. Forbush and S. M. Crothers took part in the service. Mr. Crothers preached the sermon. The special service of dedication, in which minister and people joined responsively, was a broad and beautiful consecration of the new house to all that makes for the higher life and the larger faith and trust of the soul. The installation of Mr. Secrist followed on Friday evening, when the church was again well filled with an attentive congregation. The sermon was by Rev. F. L. Hosmer of Cleveland; the right-hand of fellowship by Rev. H. C. McDougal, of Madison. Rev. W. C. Gannett was upon the program for the address to the people, and his inability to be present was greatly regretted by the friends to whom he once ministered: but Rev. W. W. Fenn, of Chicago, spoke an excellent word in his place. Professor Freeman of Meadville, who had come up from the Western Conference meetings at Chicago, read the scripture in the absence of Rev. Mrs. Gibb, whose name was upon the programme. A pleasing feature of the service was the act of installation by Mr. Charles E. Crain, who in behalf of the congregation welcomed the minister in a few well-chosen words and spoke of the relations thus entered into. Rev. T. B. Forbush also had part in the services, which closed with the benediction of the newly-installed minister. Mr. Secrist has been in charge of the church since last autumn. During this time the Sunday service has been held in a hall, and it was on Sunday, May 15, that the church was opened for the first time. The week was a festival week for the Milwaukee friends, who with their new minister are looking to the future with just confidence and courage.

Boston.—Anniversary week was full of welcome, wisdom and hopefulness to all Christians, whether religious or social reformers. Old names for advances in truth and old voices gifted with eloquence came again to the front. New methods and new advocates of the same were also warmly welcomed. More than usual freshness of thought marked the exercises in church and hall.

—The A. U. A. received from the Rochester, N. Y. Society, on its fifteenth anniversary, a "Thank return" of $500, sent in memory of old-time aid.

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Sturgis, Mich.—The officers and members of the Unitarian Sunday-school of this place, recently organized, desire to express their grateful thanks to W. A. Hascal Esq., of Kalamazoo, Mich., for the gift of a case of books (about one hundred volumes) for the Sunday-school library, and to assure that gentleman that his valuable gift is fully appreciated as one of the greatest difficulties which the school officers had to contend against was that they did not possess a single volume which they could loan the young people. Now the library has got a good start.

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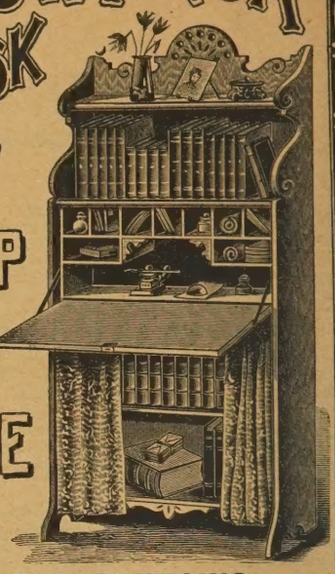

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When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

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We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a DESK and Combination Box, and if after **30 days' trial** *you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill—***$10.00.** *But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense. HOW CAN WE DO MORE? If you want the Lamp instead of the Desk, state it in your order.*

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